Letters and Papers of the Board.

Volume II.

Bombay Miſsion.

Communications of Rev. Gordon Hall
and Rev. Samuel Nott, including
papers respecting Mr. Nott's return.

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Fragments

"Jan~~uary~~ 25th, 1814. [No par.]

It is commonly reported, that the Catholic Priests are very intemperate. To remedy this evil, in some degree, the inferior clergy have been forbidden to dine with the parties after the ceremonies of baptising, marrying, & funerals, on which occasions they have been accustomed to groſs intoxication.

"Feby 24. A description of Sheemgah, the name of a Hindoo ceremony. A hole is dug in the ground in which they ~~build~~ make a fire. The origin of this ceremony, a Persian Moonshee related to us to the following effect. About 4000 years ago all the world were idolaters. God called a man by the name of Abram to be his servant & ordained him to admonish the people to forsake idolatry & worship the true God. Abram's father was a maker of images, & by this business he procured his subsistence. One day Abram, in the absence of his father, cut off the noses & ears of the images, which much offended ~~his~~ the father.

9) When this Abram left his father, & went to another country, where Nimrod was King. He told the King & people, that they must forsake Idolatry." The King mocked, " was angry, & finally put Abram in prison. But God miraculously brought him out of prison. He appeared before the King, upon which he was commanded to be cut in pieces with a sword. But the sword could not kill him. The King then ordered each man to bring from his house a piece of wood, & to make a great fire before the Kings house. They did so; & Abram was cast into the fire, but was not burned: ~~.......~~ [No par.]

In commemoration of which the Sheemgah is now performed.

The Hindoos ascribe to this ceremony a very different origin." [This account of the matter is not proper to be published.] ~~There was, they say, a certain female Rakshshess (a name denoting an extraordinary sort of evil beings) about 2,000 years ago who was libidinous to such a degree, that neither her husband nor any other male could satisfy her insatiable desires. She became raving & ran thro the streets crying Jphodee (uterus). Followed & houted by all the children in the streets, she fell into that disgrace which extinguished her lives as a symbol of which the purifying & destroying element of fire is thus employed.~~

"Feb. 27. [H. par.]
Casting a shoe over the head, or putting it to the breast of any person is ~~among ou~~ an ~~among~~ expression of great disgrace & contempt among the Hindoos. See Ps. ~~108~~ cviii, 9.

"If a female, among the Hindoos, is not given in marriage before she is eleven years old at the utmost, she is in disgrace. Hence, when an aged man wishes to marry, ~~a new wife~~ he must take a female under eleven years.

"In this country, widow & prostitute are generally understood to be synonymous. ~~Hence they having~~ The Hindoos derive hence their main argument in favour of the burning of widows, on the funeral piles of their deceased husbands.

~~28~~ "28. A poor labourer, ~~among the Hindoos is sometimes~~ who gets to the amount of six or eight cents a day, is sometimes seen spending a part of his earnings in purchasing sugar & devoutly scattering it over ~~ant~~ ant holes, that he may perform a meritorious act of religion by feeding those insects."

"I have repeatedly attended the Hon. Recorder's Court in Bombay, & could not fail to

4) I observe, that the manner of administering oaths among Christians is far less solemn & decent than among the people of any other religion in this Country. For among ~~all~~ the varieties, even from the most degraded Hindoo ~~cast~~ ~~Idolater~~ idolater to the Mussulman, all receive their oaths from the lips of their respective Priests, their Spiritual Fathers, & in a ~~manner~~ deliberate & solemn manner, & not in that hasty, shuffled, unintelligible, irreverent & profane manner, which is common before Christian magistrates.* By the speakers in this Court the utmost freedom is used in animadverting on the native character; & no small freedom is used too with the European ~~Characte~~ character.

Among the Hindoos when a relative, by the father's side, dies, the family are unclean for ten days; but when a relative by the mother's side dies the family are unclean only three days.

When a child dies the uncleanness remains
5 for a longer or a shorter time, according to the age of the child.

~~During the time of the menses the female is ceremonially unclean & she is removed from the family at least three days, sometimes for a longer~~ ~~time~~ ~~period.~~

[See note A.]

II "Whenever a person touches a dead body, the impurity is removed by change of raiment & ablution.

III "March 4. During the celebration of the Sheerugah before mentioned, & which continues a number of days, I have seen several Hindoo ~~[illegible]~~ naches, (dances) In some places women were in men's clothes, & in others men were in women's clothes. At no one place did I see more than two or three of these dancing persons. The females are common prostitutes, but by the natives are not considered as the less religious on that account, & even the Brahmans speak of their business as a profession by which they may get their living as innocently, as by any other profession. Their airs, & all their movements, were designed, & well calculated, to excite all the passions which ~~[illegible]~~ are is for the interest of their ~~[illegible]~~ abandoned profession. Persons of all ages, & even many females, collect as spectators at these scenes; & all seem to be gratified & delighted ~~in the~~ in the same proportion as the exhibitions ~~of the occasion were~~ are removed from decency.

What seemed to excite the greatest gust of joy was an act of ~~pigmean coition~~ obscene mimicry, played off in the midst of a vast multitude of males & females. This, like most of their abominations, ~~done~~ was done in the open street. x

"In every part of the town were the holes with fires in them. Around these numerous ~~holes~~ fires people collect & sing aloud songs vile enough to carry shame & blushing into the lewdest brothel.

"6." Walked out at 9 o'clock P.M. & fell in with a large concourse of some thousands of people. There was a brilliant illumination from numerous torches, & several flags were borne near the front of the multitude. Two men, the one in men's clothes & the other in ~~female~~ women's, ~~clothes~~, seated on horses, advanced near the front, the sport of the multitude, who threw filth upon them, with a profusion of abusive language." ~~In the sight of all the people the~~ [Insert B.] ~~one in men's clothes, held in his hand the naked images of a male & female in the act of sexual intercourse. These images he manœuvred in the most shameless manner & the whole throng~~

~~marched thro one street after another to the very great gratification of all sorts of people.~~

"7th. A.M. From about 10 to 12 o'Clock ~~thousand~~ thousands of people assembled for a sham fight in the ~~B~~bazar, (market,) some armed with bamboo clubs, with baskets for shields, old shoes, &c. for their other weapons. All was done ~~as play~~ in sport, but heads & arms were in much danger. The ~~Police Peons~~ police peons, (~~local~~ local ~~police~~ police agents) often appeared & awed the multitude, who seemed very passive & suffered themselves to be beaten without form, & without much cause.

"An immense Procession was marching thro up the street, nearly in the same manner as last evening. There was but one man mounted on a horse ~~bearing the image~~ as before. In this Procession were the ~~most~~ respectable natives of Bombay.

~~Two other images were seen to day both males naked exhibiting the male organs & such manoeuvres as might be expected to follow~~

8/ "At another time, men were seen throwing all manner of filth on each other, in the most ridiculous & disgusting manner. All this is but a part of the great annual Sheemgah ~~holy day~~ festival, which lasts about ten days. It affords a ~~fine~~ good opportunity for learning what sort of people those to whom ~~we~~ have come to preach ~~Christ &~~ the Gospel.

"April 10. Saw a Hindoo, who was eighty years old, & said that he had lived to see five Rajahs at Poonah.+

"The Hindoo will never speak the name of his wife, or even of his child, if he adheres rigidly to his religion.

"In one of the Courts of Bombay it is registered, that a man & his wife were expelled their cast, because the father of the wife ate, on a certain occasion, contrary to the rules of the cast.

"28th. Our Brahman said, "that the Earth ~~was~~ is God's body, & the sun & moon his eyes"!

"In a certain district, not very far to the north, six men, who were on the point of starving, in that extremity, & to prolong

+ See note 6.

their lives, killed a cow & ~~eat~~ ate of her flesh. Their crime was afterwards discovered, & they were tortured to death in the most ~~wretched~~ miserable manner. The case was, for some reason, referred to the Bombay government.

The ~~P~~ Pundit of the Court, being asked what punishment the Shasters ~~said~~ required for such an offence, ~~he~~ replied, that four punishments were specified. The severest is death, & the others are banishment, branding, & confiscation of goods.

"The following circumstance shows us, that the Hindoos esteem the life of a cow more sacred than that of a man. Ask a Brahman in what possible case it can be innocent to tell a lie, & he will say: "suppose a butcher is in pursuit of a cow, that has strayed from him & that he wishes to ~~find her &~~ kill ~~her~~ for the market; is it not innocent to tell a lie, if ~~thereby~~ you can so deceive him, as that he shall not find the cow?

~~In Christian Countries those who would advocate lying, instead of saying a case would rather ask, is it not right in such a case to tell a lie to save the life of a man?~~

March 10. 1815

"One method of acquiring holiness, & the special favour of heaven, practised among the Hindoos, is the following. The devotee sits motionless, ~~with~~ "Ano calce intrusa ut ventus non evaderet."

"I have never yet seen but one religious devotee, who was entirely naked; & he, indeed, had a sort of turban upon his head, ~~but excepting this he was as naked as he came into the world.~~ His abode was under a banyan tree by a public road & near one of their most famous temples. He was shameless, ~~& made no effort to conceal his nakedness,~~ ~~but~~ or rather gloried in his shame; & for that very reason was held in ~~very~~ great veneration, as a man of extraordinary attainments in holiness.

"This sort of people are called Gousawees. Though I have ~~seen~~ seen but this one entirely naked, yet they are most of them as nearly naked as can well be imagined, without being entirely so. having a little strip of cloth so applied as but partially to cover what nature blushes to behold.

Among these Gousavees, are a sort of persons called Tupuswees, from the word tup, which signifies austerity*. They practise upon their bodies, each according to his fancy, an endless variety of severities. There are two reasons for which these austerities are performed. 1st To atone for some sin, which the has been committed. 2d To gain such favour among the gods, or which is more common, with the particular god to which they are devoted, as to be sure of receiving from their deities whatever boon they ask. The boons they ask are often of the most malignant & ambitious, libidinous, revengeful nature; & such as sometimes bring consternation & woe to men & gods. They sometimes speak of God himself, as alarmed lest, by the accumulating sanctity & power of these Tupuswees, he himself should be rivalled & brought into subjugation. I have lately spoken to one, who had imposed silence on himself for twelve years.** I have seen two in Bombay, who ~~to~~ have forced their left arms ~~right~~ up

12 into a perpendicular altitude, until they have become immovably fixed, & withered; & the nails have grown to the ~~enormous~~ length of an inch & one half. With one of these I have often conversed, on the inefficacy, pride, & wickedness, of thus attempting to atone for his sins;— pointing him to the great sacrifice which God has made. ~~&c &c~~ — Nothing can surpass the veneration in which he is held. " One poor creature, once pointed to him & told me, that that was his God! I once ~~saw~~ saw a female imploring his intercession and blessing, that she might be rescued from the disgrace of ~~a barren womb~~ barrenness.

"Scarce any thing seems more forcibly to represent the degrading influence of the Hindoo religion, than their veneration for the cow." D. [Stop here.] ~~This is manifested in various ways but especially in the use they make of the dung & urine of the cow. They say the flavour of the latter is delicious. The floors & walls of their houses are often plastered with it &c~~

~~Concerning the latter I have often seen them run & catch, in their hands, the falling fluid, drink a little of it, sprinkle it over their heads—& over the articles of food which they have in their shops in the market. When they are in want of the same & cannot wait the distance, they have a way of provoking the cow to impart it, the animal seeming perfectly accustomed to the~~

ceremony. These 4 things I have seen with my own eyes. They seem unfit to be related; but they, as specimens, go far in showing what the true condition of these degraded, miserable heathens is.

These remarks were put down hastily & without regard to stile or order, but it is believed that they are substantially correct. Who hath made us to differ thus from these miserable Heathens? What praises are due to his name! In returns for such distinguishing grace, what efforts does it not become us to make that these Heathen, bone of our bone & flesh of our flesh, may soon be brought out of such gross darkness into the glorious light & liberty of the Children of God!

Bombay Jan 2d 1815 G. H.

Fragments, communicated
by Rev. G. Hall
Bombay, Jan 2. 1815

Received Aug. 11. 1816.

To the Revd Samuel Worcester D.D.
Secretary to the American
Board of Commissioners for
Foreign Missions —

Novr. 19th. 1815

Lords day. In the morning I addressed about 70 people whom I found in four different places. In one of these places, in which I had not before been, I read a tract & spoke to about twenty persons. At another place, a Bramhun showed great indignation, threatned, & told me that I should not come *there*. I spoke mildly to him & he soon went off, apparently as ashamed & I continued to speak to the people.

In the afternoon I spoke in one place where I had not been before, to about 20, mostly Catholics, & in four other places.

Near one of the principal temples, I held a long discussion with some Bramhuns in the midst of 60 or 70 people. As I came away, a Bramhun told me that there was no body there who could make a proper reply to what I said. He enquired where I lived & said he would bring a man who could reply to me. I desired he would do so. — Held religious conversation with two European pensioners. I have spoken in all to day to about 200. persons, & I have lent a copy of the abridged harmony of the gospels in Mahratto to be read.

In discoursing to the people, individuals will sometimes ask questions so foreign from the subject in hand & so foolish, that it become difficult to answer the fool according to his folly. One man came forward to day in the midst of the conversation & gravely asked "how many times the size of the ant an elephant was"? In a similar manner a Parsee priest once asked me where the sea goes when the tide comes in & whe it goes when it flows out? After giving the man what I thought a proper answer I asked him what was his opinion about He answered that in the former case the sea went up to heaven & in the latter it decendin into hell. The Parsees believe the sea to be a powerful mediator betw God & ma

20th To day I have spoken in six differen places, & in all to more than 100 people.

In one place I fell in with some respectable Mussulmen. We immediately commenced conversation on religion. Among other things, I told them that they were right in saying that there was but one God, but that they were wrong in not acknowledging Jesus Christ as the Son of God & the Saviour of the world & that as they rejected the Mediator God would reject them & their worship. They replied "how can this be true? where is it written"? I told them that it was written in the bible. They said that it was not written. Upon this, a Jew, who, with about 20 others had fallen in, replied, that his bible & my bible were the same, upon which a new discussion arose between the descendants of Sarah & Hagar, & as it was time for me to be in another place, I took leave of them & went on.

In the place to which I next went I spoke to 50 or 60 persons. Some of the time there were some who mocked & were noisy. — It is among the difficult duties of a missionary, rightly to bear the impertinence, contradiction, insolence, & reproaches of men who are themselves sunk to the lowest degrees of degradation both mental & moral. He needs to have bound upon his hand & stamped upon his heart those weighty admonitions which we read 2 Tim 2, 24-2 Heb. 12, 3.

21. Spoke in several places to about a hundred people. In front of their great temple I spoke to a considerable number when a woman was paying her vow to the idol, by giving to it half a dozen lighted tapers, some clarified butter, co-nuts, flowers &c. I afterwards read & expounded, in the midst of 40 or 50 persons, a tract which I have this week prepare

It was at a place, where I have seated myself every evening about sun set, for a month past. As I proceeded there aros some agitation among the people & one or two cried out, "come away from him, come away". But the greater part were disposed to stay & hear. Some thing like this has repeatedly appeared for two or three days past, when I have been at the temples. Nothing of the kind has before appeared. I view it as encouraging rather than otherwise & as a proof that they understand me & probably feel some uneasiness in their consciences. One blustered up & said "How many months have you been preaching to these people & no body has regarded you?

On my return home, I fell in with some persons called Saduces; a word which implies washed from all sin. They are most ignorant, self righteous & arrogant, & most highly venerated by the people. I spoke briefly to them of Christ & the efficacy of his blood which alone cleanses from all sin.

I am now reading the history of the old Danish mission at Tranquebar, in which I have found much encouragement. I observe among other instances of great success, that in 1813, one whole village of 40 families, with their chief, forsook their Idolatry, broke their idols & buried them deep in the earth, converted their heathen temples into Christian chapels & were baptised in them.

22d. Walked out as usual about 4 O'clock in the afternoon & spoke to 110 or 120 people.

At a small temple in the suburbs, as I was reasoning with the officiating priest on the absurdity of image worship, he replied that it was so throughout the country & that if they would throw away their idols at Momadev (the principal theater of idolatry in Bombay) he would throw away his.

I spoke to some people in another place where there were some hundreds of images under one open shed which answers for a temple. These images were mostly of wood, & are the supposed representation of the imaginary godess of the small pox & of other cutaneous eruptions. This temple has also the *Ling*.

It is before this temple that sacrifices are generally offered & they are offered to the goddess just mentioned. A sheep purchased from the flock for one or two rupees, is almost the only victim that is sacrificed. What gives rise to these sacrifices is usually some family sickness, upon which a vow is made, that if the goddess will remove the affliction a sheep shall be given to her in sacrifice. The appointed day arrives. The victim is led to the house of the person who made the vow. A select company of relatives & neighbours are called. A band of musicians are employed. Their ragged sounding instruments begin their horid clang. The ground in front of the door is whimsically chalked in to a variety of figures. The head of the victim is coloured with the same sacred paints, which the people, in their religious ceremonies apply to their own foreheads. Tody, rice & other articles are forced into the victims mouth, & the persons concerned in the offering prostrate themselves before the sheep, apparently with the same reverence with which they bow in their temples at the feet of their gods. In the me time several females prepare, each for her self, three or four earthern vessels fancifully painted, & set one upon the mouth of the other & in the uppermost one is a large flaming torch. All things being ready, the musicians take the front. To them succee the females with their earthern vessels & torches upon their heads, then a train of followers, the victim & a set of dancers compleat the procession. All start for th temple. Now the barbarous music is struck up with redoubled ferocity. The dancers are men & boys who have a great number of small bells fastened to their legs. In their dancing they make the most laborious exertions. Their gesticulations are at once childish obscene, & disgusting & through the whole, there is such a wild conjunction of frantic noi & movements as to render it a scene of perfe confusion.

They arrive at the temple, & the processio circumvent it several times. Then the victim is brought before the temple in the presence of the idol. Here the ceremonies, which were performed at the house, are repeated. After this the head of the victim is severed from the body & presented bleeding before the idol. The belly is also opened & a part of the liver is taken out & offered up together with the head. The party then return to the house from which they came & there they feast upon the victim.

In this way scores of which, at some seasons of the year, are sacrificed, at this temple, in a few days. I have ~~sometimes~~ seen six or seven of these sacrificing processions meet here at one time which make "confusion worse confounded."

There are other temples at which the cock is not unfrequently sacrificed.

The subject of human sacrifices, as practised among the Hindoos, seems to be pretty generally & correctly understood. They have however *some* occasions & methods of offering these sacrifices, which I do not

recollect to have seen discribed. At the
building of fortifications & some other kinds
of public works, human sacrifices have frequently been offe
-ed. Their manner of doing it is this. A
the mason work is going forward, at the
foundation, a kind of niche is prepar
into which the living man is placed, &
the mason work being closed around
him, the helpless victim is thus abando
to the unutterable pangs of a death as
unnatural as it is dreadful. These sacri
fices are made to the tutelar gods of the
respective places where they are offered,
for every town of importance has its appr
-priate, guardian deity. These sacrifices
were originally offered by Hindoos but
when the Mahometans conquered the
country, they in this respect, as in many
others, conformed to the customs of the
land, on the same occasions, & in the
same way, they sacrificed even a much greater
number of human victims. Near Poona

they, on a single occasion, sacrificed, in the way before described, seven victims, male & female. If our Bramhuns, may be credited (& they seem far from being disposed to aggravate things of this kind) human sacrifices have, in this way, been performed within the last twenty years, & within as many miles of Bombay, & that by Hindoos as well as Mahometans.

These sacrifices are all made with ~~the~~ a view of conciliating the tutelar god, or goddess, & thus ensuring the safty of the place. I can not find that the Hindoos ever perform sacrifices as an attonement for sin. For this purpose, they think their repentance, austerities, & other religious inventions, amply sufficient.

23. To day I have spoken to the heathen in five or six different places, & I have addressed, in all about 100. In one place, I saw a man draging out of the house, by the hair of her head, a

woman whom I supposed to be his wife. Similar instances of abuse very frequently occur. Another man requested of me, medical aid for a sick woman. I often have such applications & am happy in saying that in a few instances I have rendered essential benefit. From my own observations, I doubt not but that many of the people perish miserably thro want of medical aid. But still their religio scruples & the influence & impositions of their mock doctors, are great obstacles i the way of their receiving the benefit of true medical skill.

24th. To day, in different places, I have spoken to 110 or 120 persons. I have administered medicine to two poor heathen, & lent 3 Mahratta tracts. At one place 3 Catholics were present & about 20 heathen. I addressed my discourse t the Catholics & took occasion to say all that I wished to about the great salvatio that is in Christ Jesus; which was attended with this advantage that the heathen were attentive & heard without making any reply, or contradiction, as which is seldom the case. From 8 to 9 in the evening I spent in the house of a heathen, where a tract was read & expounded to a small company.

25th Spoke to about 70 persons & administered medicine to one heathen woman. During the week I have spoken to about 800 souls. I have noticed a few persons who seemed desirous to hear all that I had to say; so much so indeed, that they have been constant at the stated place where I daily repair; & some have even followed me from one place to another. Besides this I see no encouragement except in the promises of God. Precious promises! fountain of comfort!

April 7th 1816. Lords day. At eight

O'clock in the morning, I went, as I have for some time past been accustomed, to the sea side where the Musselmen bury & where the Hindoos both bury & burn their dead, according to the respective customs of their different casts. When I arrived I found 60 or 70 heathens, seated on the beach at a small distance from the funeral pile of their deceased friend. I found it easy to enter into conversation with them. I spoke freely to them of the great salvation, & exhorted them, without delay, to embrace the free offer of pardon & eternal life thro' a Redeemer, that they might thus be prepared to die in peace, avoid the torments of Hell & enter into the joys of heaven. They heard attentively & professed to approve.

I then walked a short distance & sat down under a shed in front of a watch house (for the Police constantly keep several sepoys on duty, in this vast [illegible] store house of the dead).

Here I spoke to 15 or 20 persons, some of whom were heathens & some Musselmen.

A few yards from me, a Musselmen ~~fun~~ burial soon took place. About the same time came a Hindoo procession bringing a dead man to his burning. After a short interval, came another Hindoo procession bringing the dead body of a gōsawee (which is the name of a certain class of religious devotees). According to the custom of this sort, the body was to be buried. The manner of doing it was singular. The grave was dug in a circular form, about 3 feet in diameter & 4 feet deep. The body was then deposited in a sitting posture, with the legs locked together & drawn up close under the body, as this sort of people are accustomed to sit at their devotions. The hands were elevated about to a level with the armpits, & clasped together upon the breast & in them the ling was carefully placed. The ling is a significant emblem of the union of the male & fe female organs of generation, & such was the deity to which the poor, deluded mortal was scrupulously devoted all his days.

Shocked at the awful spectacle, my thoughts rushed forward to the resurrection of the dead & the judgment of all men. I almost seemed to see this deluded fellow being arising from the grave, & with this overwhelming testimony of his guilt, his shame & his condemnation, in his hand, approaching the bar of insulted & incensed Omnipotence. Gracious God! To what everlasting shame & contempt" & woe, must such vile idolators awake at the resurrection day! And alas! how countless the multitude of such guilty, untaught heathen! Could Christians behold but one scene like this, what further need would there be of exhortation? Would not every friend of Jesus, in the fulness of his heart, exclaim - let me *give* - let me *do*, something for the salvation of the heathen! Would not all cry aloud to their Redeemer, praying, Lord send forth more labourers into thy harvest! Would not every pious youth

rejoice to say "Here am I Lord send me."
But such moving spectacles are as real as tho every Christian saw them with his own eyes. Why are Christians so slow to believe, to feel, to act!

I addressed, as well as I was able, about 15 of the people who were attending on this interment, & afterwards walked to another spot where a dead body was burning & there spoke to 5 or 6 men. I then began to withdraw from this dismal place. Ah! dismal indeed! for here 5, 10, 20, or 30 of my fellow creatures are daily brought & added to the congregation of the dead. These all die in all the ignorance, & guilt of idolatry or Mahomedanism. And for how many generations has this broad stream of human life been flowing into the ocean of eternity! How long shall it continue to flow, unmixed ~~the~~ with the hope of everlasting life!

As I was withdrawing from the burying ground, a Musselman, with 3 or 4 others, called to me & invited me to sit & converse with them. I spoke to them briefly & went on.

On my return home I came up to two Catholics who were at work, which is no more than is frequently seen on the Sabbath day. I asked them how they could call themselves *Christians* & work on the Sabbath. I then spoke to them of the two sorts of Christians which which there are in the world: the one really *love & obey* Christ & the others only have the *name* of Christians. &c.

In the evening I walked out as usual. In one place I began to speak to some large boys whom I saw at play. About 30 persons were soon collected, & I sat down & read a tract to them & told them what they must do to be saved.

In another place I spoke to 50 or more. I addressed several other smaller collections of people & lent one tract. This evening I have spoken to not less than 120 or 130 ~~persons~~ & in the course of the day I suppose I have addressed about 220 people. I think that in speaking to so many, I have never before met with so little contradiction.

8th. To day I have been prevented from going out so early as usual. But the kind Disposer of all circumstances gave me an opportunity of speaking to about 100 people. In one place I spoke to about 15. who were beggars by descent, beggary being an indispensable rule of their cast. I entreated them to repent of their sins, confess them & beg pardon of God. About 60 I collected in another place, but some of them violently contradicted & one of them who has often heard me when speak of Christ, ~~spoke~~ expressed himself as awfully of the blessed Jesus as ever the blaspheming Jews, or the deluded infidel did.

9th. To day I have addressed more than 100 people. In one place as I was sitting by an obscure, heathen temple, & reasoning & with some men about worshiping a stones for their god, a very decent looking Musselman came up & after listening a while, he wished to speak. But he no sooner began to display his zeal against idols than the hindoo asked him why the Musselmen worshiped the graves of the dead which were only full of bones & steanch! The Hindoos boldly meet the Musselmen on this ground, & the latter certainly do seem to worship the graves of the dead with as much devotion as the former worship their idols. I soon resumed the conversation & as I spoke of the Redeemer the Son of God, the blinded Musselman went away declaring that God had no Son.

Almost in the center of the road near the same place, were several stones about the size of a goos egg; with some red colouring stuff upon them. These were a Hindoo deity. I uncontiously steped on these helpless deities, as I suppose fifty other persons must do every day. A by stander apprised me of what I had done, but he seemed to expect no apology. Alas. into what inconceivable depths of degradation, wretchedness are such idolators plunged! I have thought that were I to give the entire character of the Hindoos in the fewest words, I should say, "They are the most ignorant, & yet in their own esteem the most wise; the most depraved & yet in their own eyes the most righteous; ready to believe any thing but the truth; ready to worship any thing except their Maker, & to do any thing but that which is good. To what a glorious triumph is the gospel of Christ destined in the midst of such gross idolatry! a thought which when seized in faith, transforms, in a moment, the most overwhelming discouragements, into the most transporting encouragement.

As I was walking in an obscure street a man, unknown to me ~~called~~ invited me to sit with him, & he began to speak of religion which gave me an opportunity of addressing 12 or 15 persons.

On my return home, I turned aside to a large temple where 300 or 400 people were assembled to be instructed in the foolishness & vices of their gods. There I found an opportunity of speaking to a number, & I suppose I might have drawn away many, but I thought it more judicious to forbear.

10th. I have spoken to about the same number to day as I did yesterday. I met with no contradiction except in one place where the individuals before alluded to (on the 8th) came up after I had been addressing the people for some time, & "being grieved that I taught the people," he opposed with great warmth.

In another place I began to talk to about a dozen children from 8. to 15 years of age. I began by asking them about their Maker &c and I told them how such children were taught in my country. I repeated to them many of the moral precepts of the gospel, told them into what an awful place impenitent sinners would go at death, & into what happiness the good will go when they die. A number of adults came up & listened also & both they & their children seemed to be pleased. In this way I often speak to children & sometimes I have 20 of them around me in one place. In general they are ready to drop their play & hear what I have to say, & like other children, they are gratified with the notice that is taken of them. Hundreds of them in different parts of the town know me & they often run out to give me their salam (bow). Who can tell what may be the ultimate consequences of the little seed which may be thus scattered, & the friendly impressions which may be made thus early upon their tender minds!

11. To day is the annual pilgrimage to Mahalukshmee, the goddess of wealth whose temple is situated by the seaside about 2½ miles from the town. The crowd of people who flocked there was immense. It was with the greatest difficulty that all the people could force their way near enough to the idol to present it with their offerings of coconuts, clarified butter, flowers, & in some instances the cock, which was presented in sacrifice. I found the opportunities for speaking to the deluded people more favourable than I had anticipated. I spoke repeatedly

in different ~~in~~ different places, in the midst of large numbers, but from the bustle & noise perhaps not more than 150 or 200 could fairly hear me. I found far less opposition & contradiction than what I had expected. I was about three hours among them.

12 At half past 3. P.M. I went to the burying ground. There was one Musselman funeral & & the burning of two bodies. One was the body of a poor heathen who yesterday performed his pilgrimage to Maha Luksmee. He returned at night & hanged himself. While in the burying ground I found opportunity to speak to about 40 people.

I next went to a heathen temple where two women with their musicians & other attendants were performing their vows to the idol. This they did by measuring the distance from their houses to the temple, falling at full length upon their faces, then rising & setting their feet on the spot to which their extended hands had previously reached. They also brought an offering for the idol, which consisted of a number of lighted tapers, clarified butter, & flowers. Similar vows are frequent among the lower ~~sorts~~ classes of people - Here I spoke to 30 or forty persons.

I then walked on a short distance, sat down & began to discourse with a few people but soon I had an assembly of 50 about me.

It being Good Friday, I next went to the Catholic Church, where the crucifixion of the Saviour is represented in a style perfectly theatrical. In the midst of a sermon (in European Portuguese which few of the people understand) a curtain is drawn, & an image of the Saviour is seen, bleeding on the cross. At the same instant, the people fall upon their knees, cross themselves & beat their breasts.

After ~~the~~ a while the image is taken down, put up a bier which, with the virgin Mary on a platform behind it, is carried around the Church yard & all is accompanied by innumerable ceremonies, portraying the most egregious & deplorable ignorance, superstition & nonsense. The crowd of people of all descriptions was immense. My object in attending, was to instruct some of the ignorant spectators in the true knowledge of a crucified Saviour. The occasion was favourable. I suppose I addressed 150 persons A number of these were Catholics, but the greater part of them were Hindoos, to whom I spoke as I found them in different companies from 5 to 30 in a place. The substance of what I taught them as they were gazing upon the cross was — that Christ who is God, did thus become incarnate, & suffer & die for the sins of the world & that all who repent & believe in him will be saved & that all who do not believe in him will be damned. — & that this faith is the hidden work of the heart, producing holiness of life, & that it is very wrong to make an image of any thing whatever & fall down & worship it.

13th. To day I have spoken to more than 100 people. At one place there were about 20 in a school, & what was quite unusual, a number of the scholars were more than 20 years old. I was acquainted with the schoolmaster & several of his scholars. One of them handed me a paper which he was reading & the first thing I read was that the invoking of the name of Hurree (commonly understood to mean Krishna) was "the fire which purged away all sin". I read no further but began to labour to convince them that it was in vain to take the name of even of the true God unless there was love to God in the heart & repentance for sin; & that to invoke the name of Hurree whom they all knew was grossly immoral certainly could not take away sin. I exhorted them to repent & worship the true God.

The preceding may be taken as a pretty fair specimen of my labours among the people from day to day. In this way I might easily fill up a dozen pages every week, & call it a journal. But I should think such an endless tautology a waste of time. Should it please a sovereign God, to bless our labours to the conversion of the Heathen, it would then be far otherwise. The Lord grant it for Christs sake. In taking this copy I have added a few things, (particularly on some pieces, to what I sent some time since by way of Calcutta

The 8 following – pages exclusive of the notes, are part of a tract, something in the form of an address to the Hindoos, which I have prepared in English, with some expectation of translating it. As the extract contains allusions to some sentiments & customs of the Hindoos, which may not be familiar to you, I thought it not amiss to have it copied. Tho Christ crucified should undoubtedly be the sum & substance of our preaching to the heathen, yet there are occasions on which it seems judicious to expose the absurdities of their own religion. I have repeatedly done this & thought the effect was good. The absurdities are so glaring that they can hardly fail to confound the peop when once presented to their minds, & when confounded they are more open to conviction.

Extract *

——— You say there are more than thirty two Krots (320,000,000) of gods whom you must worship. Among these the three most illustrious are Bramha, Vishnu, & Mahadav. But can either of them be the true God? Are these beings whom you ought to worship? Did not Brumha intrigue to commit incest with his own daughter Saraswuttee? Did he not also commit purgery, and according to your own shasters, as a punishment for his crime, was not one of his five heads cut off? Can such a being be the true God?

Mahadav, you know, maliciously, cut off one of Brumha's heads, and as an atonement for his sin he was compelled to perform many austerities & pilgrimages. And you know that Vistnu is not greater or better than Brumha and Mahadav.

Now can those who sin and suffer punishment be the true God? When you call them Gods and worship them, must not the true, sinless God, be very angry with you and will he not punish you if you do not speedily repent ~~[illegible]~~?

You say that Indra is the greatest divinity in heaven,[8] but did he not steal the cows and calves from

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* July 12 I have begun to translate the tract, Krishna

Krishna and did he not commit adultry with Ahelia the wife of is Brahmun? Must it not be a great sin in you to worship such a great sinner? You say Krishna is a god whom you must worship. But did not Krishna often go into the neighbour houses, and steal milk, butter and other things and then deny it and thus tell lies about it. and quarrel too? Did he not often commit adultry? Like abandoned men, does God [illegible] thus commit all sorts of sin? If you say, that such a sinner is God do you not blaspheme? If you worship such a great sinner will not your sin be great & will not God punish you in hell? Ought you not to fear this and! take heed!

And are your other inferior gods any better than these? Actuated by Lust, anger, covetousness, pride, envy and revenge, do they not often quarrel among themselves and deceive, defame, defraud, and injure one another? Do not those who practise these great sins surely go to hell? And if you worship those who commit such sins must not you go to hell with them?

Now if your shasters tell such great

sinner

sinners God and if they say that you ought to worship such evill doers, can your shasters be the word of God? Must not such shasters have been contrived by some wicked men who wished to have some excuse for their sin? O friends carefully consider these things.

You say you must worship images. Why should you do so? Your wooden images are made by the carpenter, your metal images by the goldsmith and your stone images by the sculptor? Can such work of mens hands be your God? Can created man make his own god? Must the carpenter fall down and worship the house which he has built? Must the goldsmith worship the vessel which he has made and Must the mason worship the stone which he has hewn? you answer no. Then why must you worship the images which the Carpenter, goldsmith and mason have prepared? But you say that when the Bramhun performs the muntras over the images them God enters into it therefore you worship it Why should you think so? Look at these images before they are consecrated. Observe their

size,

size, shape, and all their parts. The Bramhun consecrates them, but do not these images remain just the same as they were before. Their size, shape; and parts are not in the least altered. As before, so now, they do not see. They do not hear. They do not smell They do not breathe. They do not move. Then why should you think that the Bramhun have brought God into the image? If the child of a Bramhuns own body dies, all the Bramhuns in the country, by all their muntras cannot bring life into that child. How then can they bring the Great God into a stone? you give many things to your images but they give northing to you. you keep your images safe in their places, but they are not your keepers. your are their benefactors, but they are not your benefactors. Have you not been greatly deceived? Ought you not to forsake the worship of these works of mens hands and hence forth, to worship God the maker of all things, who is your Maker, preserver and benefactors? Your shasters say that you must worship the cow, the serpant, and other animals Are these brutes you God? If you say

that

that a brute is God, will you not blaspheme & will not god punish you? Do not these animals grow old & die? But God does not gow old and die. There fore those animals cannot be God. And why will you worship them?

Again your shasters say that you must worship the tulassee, D shummee, E & several other trees. How can this be true? These, like others trees, spring up out of the ground, become old and die. Why should you cal then your God? Why should you worship them? you pour water upon the Tulissee and make it to grow with your own hands. If you do not pour water upon it, it will die. If your house should be burnt your tulussee would be burnt and distroyed with it. Then is it not a great sin to call the tulassee your God and to worship it? If your shasters say that you ought to worship such things must they not be wrong? Again your shasters in one chapter chapter say that God, at all times, knows all things, but in another Chapter they say that when this world was created God was asleep and knew nothing about it. If your shasters thus controdict themselves how can they be true?

A

Again, your Durm shasters say that the earth is flat and supported on the head of a serpant but your Jotesh (philosophical) shasters say that the earth is round, and that it is supported by the invisable power of God, and that there is no prop under it to hold it up. Therefore if your durm shasters are true, are not your Jotesh shaster false, and if your Jotesh shasters are true are not your durm shasters false Be entreated to consider these thing?

A The head of Brumha, which was cut off by Mahadav, is said to have adheared, by the blood to his hand, as a punishment from which he was not released untill he had visited many holy places, & sustained great corporial sufferings.

B The abode of the righteous in heaven, according to the hindoo notions, is not permanent, At most they can only remain there untill they have been rewarded for the holiness which they accumatated on earth. When that holiness is expended they are banished from heaven to earth, untill they accumulate more.

Besides this exclusion from heaven which is a matter of course, they are constantly liable to sin, & they often do sin, which brings them under some tremendous curse. These curses are usually denounced by the persons against whom the offender has trespassed, & whenever the curse is pronounced, no matter by whom, or for what purpose, the gods are bound to execute it.

C Krishna had eight wives, but in addition to these he cohabited with 16000 females.

D Tulussee, the name of a shrub, accounted sacred, or rather a deity of the Hindoos. This is described in another part of our communication

E The Shummee. is another divinity in the form of a tree. It is very rare. I know of but one in Bombay. This stands close behind one of the principal temples. ~~in~~ ~~[illegible]~~ It is a large tree, & on a certain day in every year all the ~~po~~ Hindoo population of the island flock together to worship it. They make offerings of branches of trees, flowers, grain &c, to it, & are careful to procure a small piece of the bark of the tree. This they do in the belief that this tree has the power, & if propitiated by offering will not fail, to grant them victory over their enemies & success in their [illegible] enterprises.

The Pimple is another tree which is daily worshiped by great numbers of the Hindoos who circumvent it a great many times, at the same time muttering over the names of their gods.

June 25. A very rainy day. In the afternoon I went out & found opportunity of speaking to about 60 people. In one place was an arrogant gōsawee who undertook to shew me what repentance was. He took a vessel holding about a pint, filled it with water, put a handful of ashes in it & then drank the whole. This he said was repentance & would cleanse away his sins. I endeavoured to teach him & about 30 others who were present, that "repentance which is unto life & needeth not to be repented of."

The following are some of the familiar ways in which the Hindoos imprecate curses upon themselves to prove their innocence when accused of a fault.

If I am guilty, have done it &c

then let my eyes fly out.

— let the serpent bite me.

— let the gods curse me.

— let the curses of your throat be upon me.

— let me be destroyed.

— let God burn my house.

— let my children die.

— let my family become extinct.

The same curses, they imprecate upon others in their quarrels which are very frequent.

A principal method of administering oaths to natives in a court of justice is the following. The man in taking the oath lays his hand on one of their sacred books, while a Bramhun repeats from their Shaste the following passage. "By truth the earth is established, by truth the sun irradiates, by truth the wind blows, by truth all things exist." By repeating this he is supposed to imprecate upon himself the most awful destruction, should being under oath, violate the law of truth.

Among the lower classes of people there are many other methods of taking oaths. In some cases, the person takes some rice, or other grain in his hand, & while a Bramhun repeats to h some words from the shasters, he is supposed to say, "If I do not utter the truth,

Let me never more procure subsistence
— let my hand be burnt off. } In other
— let the gods curse me. } cases
— let my family be cursed.

—— Let me suffer the guilt of matricide.

—— Let me suffer the guilt of killing a cow.

&c. — — — &c. — — — &c. — —

Octr 12th 1816. This afternoon, while on my tour among the natives, I found a young man & his wife's ~~wifes~~ mother engaged in a furious quarrel. The occasion of the quarrel was this. The young man ~~had requested that his wife might be sent to his~~ house. I asked him the age of his wife, but this he could not tell me untill he had asked another person who told him that the age of his wife was seven years. But the mother of the girl refused to send the man his wife unless he would first expend an hundred rupees in a family entertainment. To this the husband objected, & about this they were contending. But after I came up they soon desisted, apparently ashamed of such a shameful contention.

The Hindoos, among themselves, are extremely contentious & abusive, especially in their language, tho they do not so frequently come to blows. I have repeatedly come up to a company of ten, twenty or thirty, who were engaged in violent ~~assaults~~ contentions & even in assaults upon each other.

In such cases I have repeatedly desired them to listen to a few words. I then reminded them that the great God was looking upon them. – that his command was that they should love one another – that they should love & forgive their enemies & render them good for evil – that if they would do this God would forgive & love them, but if they would not do this God would never forgive their sins, but punish them forever. &c. I have been astonished to see the effect of such an address. The bare rehearsal of some of the divine commands & precepts seemed to have an irresistably appeasing power on their minds. In this way I have repeatedly seen a fierce contention, apparently quite subside in few minutes. I never found occasion to regret my interference on any such occasion, but rather the reverse.

13th Lordsday. Soon after sunrise went to the *Sōnāpoore* that is, the place where the natives either bury or burn their dead. At that early hour one human body had been brought for burning & the carcase of a cow for burial. This is the second time I have been present at the interment of this deified animal. The carcase is slung up on poles by ropes & carefully carried on mens shoulders. A hole not very deep is dug in the sand by the sea shore. A large quantity of salt is then spread over the bottom of the grave, upon which the body of the cow is deposited. The grave is then filled up with the sand, & the whole ceremony is conducted, with at least as much solemnity & respect as when a fellow man is consigned to the grave.

I improved the occasion as well as I could in endeavouring to convince the people that they ought to worship the great & eternal God instead of such a dying brute, which to call God, & worship as God was the highest degree of sin & provocation.

In the afternoon spake to a considerable number of people in different places, about the momentous concerns of their souls.

14th This evening came to a place where I found an aged Mussulman lecturing some Hindoos on the unity of God. I asked him how this one God must be worshiped, & how he could be reconciled to sinners? He was not inclined to say much & I proceeded to address a pretty large number of people who were soon assembled. I have spoken to the heathen in several other places.

16th. In my rout this evening, I fell in with a company of *Gōsawees*, a class of religious mendicants highly venerated by the Hindoos, but a most ignorant, arrogant, selfrighteous & in general, it is believed, a vicious set of creatures. The conversation of these people, like that of the Hindoos generally, turns naturally & almost exclusively either upon religion or upon *filling their bellies*, as their expression is. Tho all the moral notions & sentiments of these heathen are so gross & monstrous, yet their conversation habitually manifests such a semblan & recognition of some superior power appointing & controlling all the allotments & vicissitudes of human life, as does most severely reprove, & ought deeply shame that multitude of Atheistic Christians who will talk for hours, if not for weeks, about even more than the ordinary events of life, without the slightest acknowledgement of a divine Providence.

Since it is usually very easy to enter upon religious conversation with the Hindoos. In the little company of Gōsawees, just mentioned, was one of a distinguishing demeanour. Perceiving him to be a stranger, I asked him whence he came? for there is no danger of giving offence to the Hindoos by this kind of inquisitiveness, to which they are themselves much habituated.

He replied, apparently with a consciousness of no small degree of superiority, that he was from Nushee, a place twenty or thirty miles distant on the continent, & that he was a Jōtesh, that is an Astronomer. I replied that I felt gratified, & that I wished to ask him some questions about their Jōtesh shasters. "Will you tell me whether according to these shasters, the earth is a plane or a sphere"? After fully comprehending the question he confessed that he knew nothing about it, which proved him to be as much a novice & imposter as nine tenths of those who prefer their claims to superior science & as such do actually command respect among the ignorant multitude.

It is a remarkable fact & one which may ultimately be highly serviceable in pulling down the fabric of Hindoo superstition, that their religious books held equally sacred, are directly at issue on several points in Geography & Astronomy. For instance one class of their books declare the earth to be a plane while their other books, with the same pretended supreme authority, as positively declare it to be a sphere. Thus obviously do they destroy the authority of each other.

The conversation soon turned on their mythology & one began to boast that he allowed of but one god, the god Mahadev, & that he worshiped no other. I asked him if Mahadev did not in a rage cut off one of Brumha's five heads, & was he not consequently a sinner. No was his reply, for Brumha had perjured himself & his head was cut off as his punishment. Then you allow that Brumha one of your greatest gods was a sinner? Yes. he replied & manifestly with shame. But was not Mahadov severely cursed & punished for what he did? Yes. But can those who commit sin & are cursed & punished for it be the great, the sinless, the everlasting God! I enlarged, & finally told him that God had declared that the wicked should be turned into hell, & that all who did not in this life repent & obtain pardon from God would certainly suffer in that lake of fire forever.

The poor creature tho apparently convinced would make no acknowledgement, but declared, that he would never worship any but Mahadav, & that if Mahadov went to hell he would go there with ~~them~~ him. After a word sion of exhortation I left them & proceeded to another place.

17th As I was walking in a populous part of the town, but a part where an European is scarcely ever seen, a money changer, a Hindoo, sitting upon his stall in the angle of two public roads, politely made me a *salam* & invited me to take a seat near him. As he had seen me before & knew what things I was in the habit of saying to the people, the conversation, of course began on religious matters. In the course of the conversation I repeated some of the commands against idolatry. He asked where such commands were. Are they writte I took a little book from my pocket & read to him the commands in his own languag By this time there were about twenty persons collected. But, "How," he asked, "& to whom were these given"? I then told him of the awful manner in which God gave the law from Mount Sinai. "But if God is an invisable & immaterial being how could he write the commands on tables of stone"? When I remarked that nothing could be impossible o hard to him who created all things, he was not, or at least, he pretended not to be satisfied the Hindoos seem universally to possess some dark, indiscribable, & unintelagable notion of a supreme, invisable, immaterial, abstract existance or being who is no more than a negation of all qualities. Hence the people of all ranks are perpetually objecting to the doctrine that God is a Spirit, & saying that it is impossible for an immaterial being to create material objects, or to have any immediate control over them. Here they found their system of polytheism & their god Brumha is installed as the creator of all things, Vishnu, the preserver & Shēo, or Mahadav the destroyer, all gods in human form. And on the same principle, as new emergencies arose in the imaginations of the bewildered idolaters, & larger claims for a greater variety of gods, they went on multiplying them & assigning to them their respective functions until they swelled the catalogue of their deities to the monstrous number of thirty three 33.000.000 millions!

But to return to the stall of the money changers. As I was speaking of the great blessedness of those who love & serve the true God, one of the company replied, "But if you worship

God & if he so blesses his servants, how comes it
to pass that you are traveling about thro
the mud, on foot & not riding in a chariot
Give me a plenty of money & a carriage t
ride in, that is what I want" I told him
that God gave to his servants, something bette
than money & chariots - peace of soul in this
life, & afterwards an everlasting inheritance in
heaven. In this life sometimes they are poor
& afflicted, & sometimes they are rich & prospero
as God pleases to appoint them, but hereafter they
will all be alike & completely happy in heaven
forever. But that the wicked tho they
might have abundance of worldly riches &
comforts, if they died in their sins must
go away into everlasting burnings.
18th. Took a walk before breakfast. I came up t
a large collection of people. A mans wife ha
left him & ran home to live with her moth
He had seized her by the hair of her head &
was dragging her back. Three or four other fema
were striving against him in behalf of his wife
Quarrels of this kind are so frequent that th
excite no surprise, the people assemble & laugh
at it as they do at any other piece of sport,
and the parties instead of making any secre

of their shame, rather seek its publicity & openly abuse each other with the most disgraceful language. I very seldom go among the people in the morning & still more seldom do I find people at that hour of the day disengaged & in a favourable situation for instruction.

Nov. 21th The following is a literal translation of a passage in the sacred books of the Hindoos.

"The sin of killing one ram is equivalent to the sin of killing a cart-load of insects – that of killing one bullock equals the slaughter of a hundred rams. The guilt of slaying a hundred bullocks equals the slaying of one cow. The sin of killing one ~~bramhun~~ a hundred cows is equal to that of killing one bramhun – & know thou that the great guilt of killing one woman equals the sin of killing a full hundred bramhuns." Nerreeveegie. 2d Chap.

To attach guilt to the killing of animals is, perhaps, inseparably connected with the doctrine of transmigration. As the Hindoo believes in this doctrine, he knows not but that the beasts, the birds & the reptiles which he sees, are animated by the souls of his deceased ancestors: for he supposes that every man, according as his sin may be, is liable as a punishment, to be doomed to pass thro' by a series of births more

grades of animal beings 12
or less of the 8.400.000, which number embraces all the
varieties of living creatures in the world. Hence, in
the opinion of the Hindoo, every living thing becomes
inviolable & cannot be innocently destroyed.

But the degree of guilt attached to the killin
of a woman as stated in the passage above quoted
is very extraordinary, it being made equal to the
killing a hundred bramhuns: for among the Hindo
the females are in great degradation, & treated as
incomparably inferior to the men. I asked our friend
how the guilt of killing a woman could be
a hundred fould greater than that of killing a
bramhun, since they considered ~~since~~ they con-
~~sidered~~ the former as so much inferior to the
latter? He confessed himself unable to give an
explanation, but said he would think of it & mak
enquiry. After a months delay he could give n
better answer than this. "A certain god committed a
great crime & his ~~[illegible]~~ guilt was imputed to wom
trees, mountains, fire & water. Hence guilt & curse
attach to females which does not attach to males.
Therefore whoever, without cause, kills a female
the superior guilt of the female is imputed
to the murderer." He seemed evidently ashame
of his explanation & unable to offer any bett
one.

4th. Lords day. Took a walk among the Hindoo temples. After passing about five & twenty temples & five times as many heathen gods, I came to a small private temple. It consisted of a little room about seve feet square, on the lower floor of a two story house, standing within five feet of a broad, public road. In this little, filthy "secret place" (for their temples are as dark as they are filthy) was the image of Hunnamant, the incarnations of Vishnu in the form of a monkey, engraven in large size upon a stone. This temple is now the property of two Bramhuns & they hold it as an invaluable inheritance from their distant ancestors. And truly it is of no inconsiderable value to them in a pecuniary view. For a multitude of people are constantly passing the temple, many of whom stop, stand on one leg, close their hands, raise them to their foreheads, & bow before the idol; & many a poor man & many a poor woman, who has laboured hard all day for four six, or eight pice (a pice equal to a cent) will give half a pice to the idol as he returns home from the toils of the day to his hungry family.

There I began conversation on the sin & vanity of idol worship. At first but two bramhuns were present, but soon about twenty people were collected, whom I warned to turn from their dumb idols unto the living God.

At half past ten I preached in English to eleven persons. After meeting had a private & very plain conversation with two of them, who were drunkards profane swearers & sabbath breakers. I gave one of them a bible, & the other a tract on intemperance & on the Lords day, published by the New England tract society. I next went to the prison & conversed freely with a prisoner on the state of his soul.

At half past one held our little family meeting. About four oclock went out as usual among the people & spoke in different places to a pretty large number of persons. In my tour I fell in with a Jewish ~~funeral~~ wedding. I learnt that the husband was nine years of age & the wife seven. I asked them why they married their children so young? They replied "It is the custom of the country & what can we do? I did not witness the marriage ceremony, but the music, procession, booths & all that I saw was a complete copy of the Hindoo marriages.

Jan 5th 1817. Saturday. Saw a number of Jews engaged ~~at~~ in their business of making palankeens. I asked them how they could thus labour on the day which they held to be the sabbath of the Lord? They answered in excuse that they "were poor men". Then because you are poor men, said I, you are at liberty to brake the law of God! Thus did not your father Abraham. But as I reproved them & reasoned with them they only said again. We are poor men" without the least appearance of remorse for sin or of fear of God.

This is the first time I have seen the the Jews actually engaged in labour on their sabbath. Tho I have repeatedly seen them engaged at games & even intoxicated.

I have observed that they seem to regard their ancient Jewish festivals much more scrupulously than the sabbath. In this they resemble the Roman Catholics & some other established churches, who are manifestly more scrupulous in their regard of their saints days & other festival days, than they are of the Lords day.

7th Nothing is more common than to see the blacksmith at work in his shop, (which is commonly the stoop or front room of his house) & his wife blowing the bellows for him. But to day, for the first time, I saw a woman at work at the anvil & a little boy, apparently her son, at the bellows. She appeared to turn the iron & swing the hammer with a good degree of dexterity.

11th. This evening as I was making my tour among the heathen I sat down, as reques on the stall of a money changer which was distant about three yards from a temple recently built & dedicated to Bap-dowee an evil being supposed by the Hindoos to have the power of aff -ing mankind with various diseases & other calamities.

Thus seated with an idol before my eyes, the conversation, of course, immediatel turned on idolatry. But, as my man is, I came as soon as possible to the m point & preached Christ to a considera company, who were almost instantly colle

As I was speaking of Christ, one ou of a number of Mussulmen who were present, asked me "whether Christ ate, w flesh? I replied "Suppose he did or did not eat swines flesh, of what consequence was that"? I then repeated & commented on our Saviors address to the Pharisees Mark. 7. 15-23. Their common sense & their consciences soon constrained them to acknowledge the correctness of the Saviour's sentiments & reproofs. Then, after exhorting all, Hindoos & Musselmen, to forsake all others & to worship none but the one true God, who looks on the heart – to believe in Jesus Christ & obey his gospel, I went on, as usual, to several other places where I addressed to the heathen that word which is able to make them wise unto salvation thro faith in Christ.

14 This evening as I was returning home a little after sunset, having, as I supposed, finished my preaching tour for the day, I saw, in passing one of the Hindoo temples, I ~~[illegible]~~ seven or eight men laboriously & very noisily engaged in their daily worship. I stopped within the gate of the temple, (for almost all their temples are enclosed by a high wall) & stood at a small distance

from them. Immediately a very intelligent looking Hindoo, came & asked if I saw the men at their worship? I told him I heard their noise. He said they were worshiping th god. I asked him which? At first he seem unwilling to tell me, but finally said "Vishn Another man said they were worshiping "Kr -na." But why, I asked, do you call these God Are not Brumha, Vishnu & Mahadav, the greatest of all your gods? "Yes." Very well. Do God sin? No. But did not ~~Bra~~ Brumha sin when he took a false oath, & for a punishment had one of his five heads cut off? And did not Mahdav sin by the manner in which he cut off Brumhas head? And Vishn you know is no better than the other two. How can these sinners be God, who you say commits no sin? And if these three who are the greatest of all your gods are such sinners, then what must be the characters of your inferior gods? And if you worship such sinners must not you & they go to hell together"? They seemed fully convinced by what I said, & instead of a reply one raised his voice, amidst a hundred people who had collected around me, & exclaimed, "Our religion is true & yours is false". Consider, said I, t latter end. You will then know better

25th. On my evening tour came to a place where an aged Hindoo man had died. His body was stretched on a bier formed by placing to bamboo poles about three yards in length, parallell at about two feet from each other, with several transverse pieces fastened by cords. When the body is layed on the funeral pile this bier is torn in peaces & the poles serve as pokers to the fire.

The widow of the deceased was sitting near the bier & a barber was employed in shaving her head while the relatives were vociferating their lamentations. To the shaving of her head succeeded her ablutions. This is the universal custom of the Hindoos, & the widow is thro' the rest of her life (for she may not marry a second time) treated with the utmost neglect & severity by her nearest rerelatives.

The son of the deceased lights a fire in an earthern pot & carries before the bier to the place of burning, & when the funeral pile is ready it is his duty to kindle the flame which is to reduce to ashes the body of hi deceased parent.

I proceeded to the spot, where the dead are disposed of. It was early in the afternoon bu the bodies of no less than 18 Hindoos & Mussulm had previously been brought there since morning. And while I was there the funera procession of a Roman Catholic passed thro the place. A number of priests were in the procession, some preceding & some follo the bier, if so it may be called for it was a bare cloth like a blanket which four men carried by its four corners with the corpse of a child in it. At that hour of the day the glowing sun was beating o them with intense light, but that the departed soul might be more sure of light to attend him thro the dark regio of purgatory, the silly creatures were carrying lighted candles in their hands. In this place I spoke to a considerable number of the heathen, & also at the house of the deceased before mentioned. After this at two of the Hindoo temples I spoke for a long time, to a large number, on the worship of the true God.

26th Lords day. This evening in my walk I stept aside to speak to a respectable Mussulman with whom I was acquainted. He had just received a small quantity of fruit called Bowra. He invited me to take some of it, & to persuade me to it he said it was such fruit as grows in heaven. "Ah! said I, & what other fruit grows there"? All sorts & all the most excellent" he replied. "And why is there such abundance of fruit in heaven"? "There the people eat it said he but they do not, (he added with great apparent gravity) void their stool tho they do their urine"!!! "What else do they have in heaven"?" "They have, said he, a plenty of women to enjoy but they have no children." And what is the employment of the people in heaven? They worship God" he replied But where sir, do you learn all this? "In the Koran" was his reply adding "What does your shaster (bible) say of heaven"? I then endeavoured to tell him what sort of a place heaven is - what sort of people will go there - & how they must go: also what sort of people will go to hell.

A number of Musselmen were present who heard with attention & made little or no reply to what I said.

After this I spoke to the heathen in three different places.

31st This evening witnessed a ceremony which I never before saw. It was the ceremony of breaking the chain. About a hundred of the Hindoos were assembl a little way out of town. A man had mad a vow to Kandoba that if the God woul grant him food he would break two iro chains, offer a sheep in sacrifice - feast his cast & ~~all~~ perform all the other ceremo-nies belonging to such a vow & also walk a certain distance fettered & handcuffed. The chains were about a fathom long & being firmly fastened at one end, the man by repeated & violent twitches broke the two chains. This is considered as a proof that the god is propitious. Great acclamations of joy burst forth when the chain broke. The man was fondly caressed & covered with sacred paint. He was then fettered & handcuffed & walked a short distance which completed the ceremony & prepared the + way for the feasting. The sheep was sacrificed before my arrival & coconuts rice, & other articles had been offered up to the god. I endeavoured to address the people but the poor creatures were too much engrossed with their fooleries to pay much attention to what I said.

I left them & as I proceeded I came to a temple where they were sacrificing a cock & making various offerings to a large number of wooden gods. Here again all was noise & confusion so that I could say but little to the people.

I then proceeded to another temple where two or three hundred people were assembled. As I arrived they had just finished the ceremony of swinging by a hook in the back. Here I also addressed a number of people

On my way home I stopped at anoth sacred place & spoke at considerabl length to a large number of people.

G. Hall

The tendency of the present of translating the Scriptures into the various languages of Asia.

By the translating system here intended is chiefly meant that which is carried on at Serampore by Drs. Carey & Marshman, tho there are several translations, as the Persian & Arabic which are now going on at Calcutta on much the same principle & with the same prospect of success.

This system is so universally approved & so highly applauded by the whole Christian public, that for an individual or two to call in question either its wisdom or its utility, would probably be thought the height of temerity & arrogance. But there are subjects from which the mind receives impressions too strong to be suppressed by public opinion however formidably combined. Such to us is the present subject. We have already, in several of our communications, ventured a number of confidential remarks concerning it. We have done this as we humbly believe, with a single eye to the advancement of Christs kingdom among the nations of Asia; & also in obedience to our instructions, which require us to communicate to our beloved Society whatever we may think would be interesting to them.

The translation of the holy scriptures for all the populous nations of Asia, is doubtless one of the most important events of the present age. It involves consequences inconceivably great. And it is an imperious duty, binding on all intelligent Christians, constantly to scrutinize a work which involves such consequences. But instead of this scrutiny, what an implicit confidence does the Christian public repose in the present system of translations, as tho it were a concern to which human infalibility or imperfection could not attach.

It is not easy to account for this blind credulity relative to this subject which so universally pervades all sorts of Christians. It is the more unaccountable, since a very little unbiassed reflection will show the system to be big with errors. That the translations of the Scriptures into twenty five or thirty barbarous languages, executed by *two*, or even *three* men, must be essentially defective, will be next to self evident to every man at all acquainted with the task of learning foreign languages.

In making the following remarks it will be taken for granted, that the translations made at Serampore (or Calcutta included) will all, except two or three of them, be found essentially defective, & that the work will remain to be done by other hands.

But allowing that these translations are defective, what effect will such translations have upon the evangelizing of Asia? Among the few who begin to question their correctness, some are ready to think that it is desirable that the present system of translations should go on, because, say they, *bad* translations are better than none — they *may* be the means of converting *some*, & they will be a help to missionaries who will hereafter come to the work.

That such translations *may* be the means of converting *some* & that they may be some help to future missionaries, is admitted; but it does not hence follow that they will on the whole promote the cause of religion in Asia. A very *bad* thing *may* be productive of *some* good. After admitting therefore that some good may be done by these bad translations, it is altogether proper to enquire what *evil* they will occasion?

Then the following considerations arrise,

I This system of translations, it is believed, tends to bring the word of God into contempt among the heathen.

It tends to this in the first place by the inaccuracies of the translations.

By inaccuracies are not here intended those original names of men, places & things, which must be retained in the new version, because incapable of being translated; nor the obscurity of such passages as express, or allude to, customs, rites & events, which cannot be made intelligible to a heathen people by any translation however perfect independently of oral ~~tradition~~ instruction; nor are here intended the *occasional* violations of idiom, novel application of words, & the coining of new terms

These are all things which, in a certain degree, are unavoidable & common to all translations. These therefore are not to be considered as inaccuracies or defects in a translation, but as difficulties, which, tho by their unavoidably frequent occurrence they must necessarily render the Christian Scriptures in a great measure unintelligible to the heathen unless accompanied by oral instruction, yet attach no censure to the translator.

But the case is very different when the idiom is unnecessarily & uniformly violated, when words & terms are constantly used in a strange application, but especially when thro ignorance, blunders of a grosser kind are made. Here for the sake of illustration take two or three blunders which have been observed, in the translation into a language, not ~~the~~ among those the least known by the translators at Serampore. "Thou shalt not kill" has been translated "Thou shalt not kil a *great animal*. Speaking of our Saviors birth, it is said he was laid in a *manger*. This has been translated "laid in an *earthern jar*. At our Saviors baptism the Holy Spirit descended upon him in the form of a *dove*. This has been translated in the form of an *owl*, a bird which is an abomination to the Hindoos, whereas the *dove* is a very common bird & religiously regarded by him.

Now it is obvious that in the same degree in which such blunders, in addition to violations of idiom, occur, in the same degree will they bring the word of God into contempt among the heathen. But such faults will be constantly liable to occur in a translation into a language which has been partly learnt by a man residing in a foreign country & not among the people who speak it. Such are almost all the translations made by the missionaries at Serampore; & such faults as those just mentioned, are found in the translation into Mahratta, a language of which Dr. Carey has been proffessor for years in the College of Fort William. What then must be expected of the translations into the various other languages of which Dr. Carey must of necessity be *far* more ignorant than he is of the Mahratta? Are we not compelled by the plain reason of the case to expect such a frequent occurrence of inaccuracies & ridiculous blunders, as would unnecessarily offend, if not greatly shock the mind of the Hindoo & thus lead him to contemn the holy word of God, provid he should read such a version of it.

In the second place this system tends to bring the Scriptures into con since the bad translations which are now presented to the heathen must,

must shortly be superseded by subsequent ones, differing materially from what had been previously given them as the word of God.

What will the people be likely to think of this discrepance in what they are told is one & the same revelation from heaven?

What apprehensions - what alarm, is excited in the minds of many, at the thought of a revisal of our commonly received English version, in order to make it more perfectly conformable to the present standard of the English language! How it, is said, know what to believe, or in what to trust as the word of God, if they are to be presented with one translation after another, all varying one from the other & all purporting to be the same word of God? Would not this, it is said, weaken the authority influence of the Scriptures?

Now if there be but the slightest ground for the apprehension of such evils from the revisal of such a translation as our English standard one, & that too in countries like England & America, what should be apprehended from a variety of versions in an eastern language? The two cases are so different as hardly to admit of comparison. With respect to the former case the people who are to be presented with a new version are thoroughly educated in the doctrines & general knowledge of the Scriptures, & their faith in them is in general firmly fixed.

But in the latter case, while the people are scarcely beginning to have any faith in the bible, they are presented with different translations, varying materially from each other & all equally claiming to be the only revealed word of God. Must not this tend powerfully to prevent the heathen from believing in what they, in such a discrepant manner, are told is the word of God, & to lead them at the same time, to contemn the only word of life!

These remarks are not made in application to that succession of versions in each language, which must be made one after another, from generation to generation, or the translations be left imperfect. Such a succession of versions is necessary from the nature of the case, & if they are made as the result of long experience in the respective languages, & after long intervals, they will not be liable, unless in a very slight degree, to produce the evils which have been mentioned.

The remarks apply similarly to the

unnecessary & almost simultaneous variety of versions which are made & made too for the most part by men who have never had the requisite advantages for acquiring the languages as they are spoken by the people for whom they translate & who, _if_ they knew the languages perfectly well, could not have time to execute such a vast number of translations, with that deliberation which is absolutely requisite to a faithful translation.

It is these hasty & unnecessarily (not _unnecessarily_ defective in view of the system actually going on, but in view of the one which the nature of the work actually requires) defective translations which tend to bring the word of God into contempt among the nations of Asia.

And do not such considerations as have already been mentioned show that there is too much reason to fear, that the evils which, in this way alone, will flow from the present system of translations, will more than counterbalance all the good which the translations themselves will ever produce!

But this perhaps is the *smallest* evil that attends the present system; for

II It tends to obstruct & delay the establishment of missions among the different nations of the East.

It tends to this in several ways. The pious & venerable translators are swallowed up & lost in their own object, which is to translate the Scriptures into all the languages of India. They do not so much as suggest to the public that *preachers* are necessary, & that without them it cannot reasonably be supposed that the bewildered heathen will understand the sublime, & to them the unknown, truths of the Gospel. They say that they do not want *men* but *money*, & accordingly they do not call on the public for *men* to *preach* the Gospel, but for *money* to *print* it for the heathen of India. The import of all that is said about these *thirty three* translations is, "Scatter the Scriptures among the pagan nations & they will flock to Chri And the Christian public seem quite ready to fall in with plan & without farther trouble to look for the conversion of the nations by the sole instrumentality of a host of bad translations of the bible!

The natural consequence of all this is that the Churches do not see & feel the necessity of sending forth the requisite number of missionaries, they do not call on young men to come forward, & young men themselves do not feel the necessity of their coming forward, & in this way the *preaching* of the Gospel is, to great extent, virtually shu out of Asia; & in the place of a *company* of missionaries, preaching Christ among the various nations for their salvation, we see two men issuing a host of their translations for the conversion of these heathen!

Again, by the present system those concerned in the government of the country, as well as the Christian public, are taught to believe that two men can translate the Scriptures for all India, & consequently, that a missionary establishment of several missionaries to each nation & language is not necessary to the object. Therefore those in whose hands is the government of the country, do not feel the necessity or obligation of opening the door wide to missionaries & of admitting a liberal number for each language.

On the other hand had the subject been rightly presented to the public, had the public been led to believe & consider a liberal number of missionaries for each language as indispensably requisite to the furnishing of such translations as are deserving of the patronage of the public & proper to be distributed among the heathen, the subject would have produced an impressive urgency. Then the proposition for a liberal missionary establishment for each language, would have been the same as a proposal to give to each nation the holy Scriptures. The former could have been urged with all the powerful claims of the latter. And considering the universal zeal among all sorts of people, for giving the bible to all nations, those claims could not have fail to secure the admission of a good number of missionaries into all parts of India. Ha this been the case how much more animating this would have been the prospect! But! the case is, India must do with a far less number of missionaries, & the missionary object must struggle with all the difficulties which result from the fixed & universal sentiment that a great number of missionaries are not needed, because two or three can accomplish the work.

But if the present system does actually obstruct & delay the establishment of missions in the East, then the evil consequences of the system become incalculably great. These evils, in the general, may be resolved into two heads.

1st By obstructing & delaying the establishment of missions in the different languages, the system does, in fact, defeat the very object of the translation of the Scriptures.

It is here taken for granted that the translations now going forward, are so imperfect, that they must be superceeded by others, which shall be deliberately made by missionaries residing among the people for whom they are intended, & conversant with their manners & customs. But if it be true that the bible cannot be considered as translated, until it be done by multiplied missionary establishment then the present system, by delaying such missionary establishments, does, in effect, delay the great work of translations, & consequently all the good which can be anticipated from correct translations of the word of God for the various nations of Asia.

2d By delaying the establishment of missions in the several languages, the system delays the *preaching* of the Gospel to the heathen of Asia.

Were these numerous establishments m we should see a great number of missionari labouring under circumstances, in the higher degree favourable to the production of a correct translations, & at the same time daily *preach* Christ to thousands of the heathen. But instead of all this *preaching* of the Gospel which is the great means ordained for the conversion the world, instead of such an animating - su a transporting prospect what do we see! Th public fix their eyes on *two* individuals, th captivated with their reports — reports not of the preaching of the gospel in thirty languages of India, but reports of translations into thirty languages: an adequate provision, it would seem, for the conversion of the millions of Asia! If the preaching of the Gospel falls into neglect, what is not neglected! From what but the blessing of God upon a preached gospel, are we authorised, from the history of the church, to expect the conversion of the world? To suppose that translations, even if they were perfect, could do it, ~~is to pervert~~ would be grossly to pervert what Christ has ordained for the edification & enlargement of his Church.

But the present system operates, not merely to prevent, in a great degree, other missionaries from coming to preach, & ~~the~~ to translate the, ~~gospel~~ the Scriptures, but the great number of translations in which these two men are engaged, so entirely occupy their time, that they do not themselves pretend to be preachers, but translators.

Now if the present system, in its operation, does actually prevent, & that to so great an extent, the preaching of the gospel in Asia, & in fact the translation of the scriptures too, who will undertake to estimate the aggregate of evils which it has already produced, & which it will ultimately produce!

III This system not only delays the requisite missionary establishments in the various languages, but it tends also to embarrass missionaries after they have entered on their work.

It embarrasses them as to their communications on the concerns of their mission.

It is important that missionaries communicate free & full accounts of their plans, & their labours, their progress & their success. If they are at all judicious & faithful, such accounts will encourage & animate to greater exertions, their patrons & Christian friends at home.

But in communicating such accounts, what embarrassment must most missionaries, in Ind experience! They are among a people for whom a translation has already been made, but they find it incorrect. They feel it to be their duty to avail themselves of the advantages which their residence among the people affords them for making a new translation. They undertake the work. If they simply declare their their intentions without assigning their reasons for undertaking such a work, they are very liable to be charged with ~~pride~~, ambition, arrogance or folly. If they freely assign their reasons they will be almost sure to offend preceding translators, & to draw down the reproach of the whole Christian public upon their own heads. Now to say nothing of the distress which such circumstances must occasion in the missionary's own mind, it is hardly possible for him to avoid all the evils which threaten him on every side. Concerning many other things about which the missionaries wish freely to communicate they must experience the same embarrassment.

If they succeed in executing able translations, they cannot publish them without the patronage of the public. But here what deplorable evils arise! If the patronage of the public is solicited, what is the reply? "Are not," it is asked, the Scriptures already published in that language? Have we not defrayed the expence? Why must we do it again? Was our money thrown away in the first instance? If so, will not the result of the second be the same? Will missionaries thus impose upon us? If these new representations are correct, their former accounts have been incorrect, & if the former were just then the latter are unjust. Whom shall we believe? What confidence can we place in missionaries thus contradicting each other? Is it Christ's glory or their own fame that they are seeking in all this? If such be their way we will leave them to carry on their plans as can."

If any thing like this should result from the present system, & such there is reason to fear will be the result, then alas, how incalculabl the evils! The *light* of public zeal has gone out in *darkness*. The public charities ~~are exhausted~~ have been exhausted upon translations which must be superseded by others, & those that are to supersede them are left without patronage.

The public do not seem, in the slightest degree, to suspect any such evils as have been mentioned. They are expecting their burden of contributing to be alleviated, if not terminated by an early completion of the translating work, rather than to have it increased by the expence of a new set of translations. While this second bill of expence is preparing for them, they are far from considering that the money which they are annually devoting to these bad translations, is enough to support more than *Thirty* missionaries, on a salary of a hundred pound sterling each; who ~~migh~~ might go into the different nations of India, make it the chief business of each day to *preach* to the heathen & in addition to this, make able translations into those languages in which they daily preach to the people.

Such in substance are our views on this very important subject. We are aware that they are of a nature very liable to be considered as personal & the result of wrong feelings. But this must be left for a future disclosure. Certain it is that the utmost stretch of Christian charity does not requ us to esteem even our dearest brethren i the Lord, as inviolable, or, without sen ting to yield a blind acquiescence in al that they plan or pursue. We trust we love the brethren alluded to, & esteem very highly for their works sake. But we cannot think the extended system which they are now urging forward, as either wise or on the whole favourable to the diffusion of Christian knowledge in the East.

We know that there are men of the

soundest judgment, & well acquainted with Indian matters; & some of whom are well versed in several of the eastern languages, & correctly acquainted with the system of translations now going on, who think as we do about them. But they say nothing openly about them, probably because they do not feel an interest in the business sufficiently strong, to induce them, by exposing the translations, to expose themselves to the probable reproach of individuals & to the censure of the public.

Indeed it does not seem desirable that the subject should be brought abruptly & without reserve before the public by any one. By such a method a greater evil might be incurred than the one to be remedied.

But there is no need of bringing the subject thus abruptly before the public.

The evil might be soon be remedied by other means. Those missionary societies & bible societies which are chiefly & directly concerned in these evangelical exertions in the East, are managed by a *few* persons. A private, confidential ~~communication~~ correspondence might be commenced among the managers of these societies, & should they be convinced of any errors in the present system, it would be perfectly easy for them so to direct the operations of their respective societies, as effectually to remedy the evil, & that ~~without~~ in a way which would give no disasterous shock to the feelings of the public.

At the same time much might be done to correct the public sentiment by such discrete notices in periodicals & other popular publications, as would lead people to *reflect* on the subject, & when they begin to reflect they will be very likely to arrive at correct sentiments.

G. Hall

Bombay

July 12th 1816 —

Note to 7th page. *Owl*. If any person hapens to see this bird, it prognosticates that some ~~evil~~ calamity is soon to befal that person. If it lights on a house, it foretels that some person belonging to that house will shortly die.

Thoughts on School Books for the Heathen.

By Rev. Gordon Hall.

Thoughts on school books
for the heathen &c

To the Revd. Dr. Worcester

with love & respect

from

G. Hall

Bombay
February 4th 1817.

The want of a disposition for reading among the Hindoos constitutes one very formidable obstasle to their improvement. So far as this is the case with a people, their knowledge of religion, and politics, of arts, and sciences, must be extremely limited, and their sentiments and notions, in general, very incorrect and confused. Hence, in searching after the means of improvement of any kind among such a people, it becomes a point of the first importance to ascertain how a disposition for reading can be excited among them. –

But in order to this it is necessary to ascertain, as far as possible, the

causes

causes which have produced this indisposition for readeing -

And 1st by far the greater part of the people of India are utterly unable to read. None of the females, except in very rare cases, ever receive the least degree of education. As to the boys, it is probable that not one fourth part of them are ever taught to write or read those that do receive instruction are taught in the most wretched manner, While in the schools, their reading is very limited and consists in reading over a great member of times the same brief lessons, which might more properly be called committing

committing to memory than learning to read. Besides, the lessons which they in this way read, are so generally Sung-Krit, or in a stile so far above that in ordinary use among the people, that the boys understand but little if any thing of what they read. Consequently their reading exercises can neither interest them nor teach them to read understandingly, and hence most of the boys leave the school utterly unable to read and understand the very plainest of their own books.

2° The scarcity and dearness of Books are obstacles in the way of their

becoming

becoming a reading people.

Their books are extremely few. Their number is even less than the number of readers.

The art of printing being unknown among them, all their books are furnished by the tedious process of writing. Wherever this is the case, books must be not only few, but very dear also, and this, among a people, eager in the pursuit of sensual gratifications and brutally indifferent to mental improvement, cannot but powerfully contribute to perpetuate their neglect of reading.

3d. The stile and nature of their

books

books are of themselves almost sufficient to prevent their being read by the common people

Whatever is not Sungskrit, or nearly a kin to that deified language; whatever is not poetry and embelished with all the gewgaws of figure which their wild imaginations have fabricated, is deemed unworthy of regard. Hence it is that their books are, in general, composed in a stile quite above the comprehension of the people. And ~~it~~ where a towering stile and a bewildering profession of elaborate figures do not render the composition unintelligible to the people, it often becomes so

by

by a perversion of metaphysics on subject in their nature, inscrutable. The people therefore must read without understanding what they read, or not read at all & in such a case the consequence cannot be doubtful -

4th It is the interest and policy of the Bramhuns to discourage readin as well as improvement generally amon the people.

The greater the ignorance of the people is the greater will be the ascendency of the Bramhuns over them. This no doubt is the principal reason why their books are composed in a sty above the comprehension of the

the people.

There are two spicial reasons why the people are intirely dependant on the Bramhun for all religious intruction and consiquently for instruction of every kind: for their religion is interwoven with every-thing that concerns them in life. 1st All their sacred books that are held to be genuine authorities are not allowed to be red except by the Bramhun. 2 There books because writter in Sungsrit can not be read by any best Bramhuns. Nor ~~are~~ is but a Small Proportion of the Bramhuns themselves able to read books in the sungsrit language –

The Substance of all their sacred

books is writter in the different vernacular languages of the country and the books in these various languages are free to be red by persons of every cast. But a very few however do read them. These few readers are some of them Brumhuns and others are of different casts. They depend in a great measure for subsistance, on their imployment of reading and explaining their religious books to the people. Hence it is their interest to discorage reading by the people themselves, and the whole conomy of their religion tends solely to perpetuate them in ignorance as well as their degradation and guilt.

If the preceeding are the principal

causes

caseses which prevent the Hindoos from becoming a reading people, then they clearly suggest several important means of removing this formidable obstatude to their improvement,

The most obvious means are

1st. The promation of schools, in which children may be taught to read intelegibly, which lies at the foundation of their improvement.-

And 2d. The furnishing them with suit books as shall be at once inteligible in their composition and improving by their matter; and also gratuetous or cheap and easily attainable -

Here

Here a multitude of considerations might be offered as reasons why these means of instructing the heathen & should be adopted on an extensive scale, and pursued with vigour and perseverance.

Since it would be entirely useless and a waste of time and money to give the scriptures or any other books to people who cannot read, and since such incalculable good might be expected from their reading, the expence of teaching them to read is trifling even to astonishment. Throughout India taken together, a school of a hundred children, on an average

may

may probability be instructed a whole year for 100. Rupees! In some places the expence would be double what it would be in another. Such schools might be multiplied throughout the neighbourhood of each missionary station and the superintendance of them, instead of interrupting the missionary's preaching, would only furnish him with additional opportunities and means of diffusing a knowledge of the Savior.

The children of these schools and their parents, from the principal of natural gratitude, would become attached to the missionaries whom they

would

esteem their benefactors and this would enable the missionaries to address to them, under far more favourable circumstances, the truths of the Gospel.

The Scriptures, or selections from them, and other moral lessons would be read by the schollers as school books.

This could hardly fail, to make them sensible of their own flagrant and abounding vices, and the consequences of their sins, to soften their inveterate prejudices, & to weaken their idolatrous attachments, & by the morality and doctrines of the bible which it would be sure to inculcate upon them, the ax would be laid at the root of their religion.

Thus

Thus would the heathen instructers of the schools, in fact, became instructions of Christianity and they and all their scholers would unconsiiousely employ them own hands in pulling down that tremendous fabric of Idolatry which distant anticiquity erected and which marry generations have consolidated.–

But instead of expatiating on the utility of schools, what is ~~xx~~intended at present, is rather to remark ~~xxx~~ upon the good which might be offected by the distribution of books among the Hindoos. The argument for the distribution of books is two-fold;–

1st The promotion of reading among

the

the people; and 2d By that reading, to convey to them useful knowledge —

The dissemination of any kind of books, which, as to stile and matter, are within the sphere of their comprehension, would of course promote the art of reading among them. But among all their own books probably there is not one, the reading of which it would be judicious or innocent to encourage, unless much of its contents were first expunged. The reasons are brief. In general the stile of their books is far above the comprehension of the common people and when an affected, distorted stile does not render the composition unintelligible their books become still more exceptionable for

sedition

sanctions of the foulest vices, incentives to the basest passions, and precepts of the grossest idolatry, diffuse a moral & most deadly poison thro almost every paragraph that a Hindoo pen has ever produced. I have not read a single page in any of their books, nor have I read a page in any translation of any of their books, which is free from this fatal poison. Still they have some books from which extracts, to a considerable extent might be made which, after a few corrections, would not only be unobjectionable, but which it might be expedient to distribute among them —

But

But without controversy, I think that books might be prepared for them which would not only be more simple and intelligible than their own, but which would be, beyond comparison, more favourable to their intellectual and moral improvement.

Without going into the subject at large, I will mention three books which I conceive to be of primary importance and worthy of the attention of missionaries and missionary societies.

The 1st is a Spelling book. ~~The~~ The 2d is a book on astronomy and geography; and the 3d on history and chronology.

These

These books, in the first instance at least, prepared in the most simple intilligible manner possible, should be printed, in alternate English and the native language.

At all the stations where there is any considerable number of English, there is a great number of natives who, with a desire of obtaining profitable employments and situations, are extremlly anxious to acquire a knowlendge of the English language. Books thus prepared would, at so little expence, so greatly facilitate the acquisition of the English languge, that the demand for the books would be extensive and the sale of them would in a great measure, if not entirely, defray

the

the expence of their publication.

But the great enquiry is how far such books would aid in the propogation of Christian knowledge?

1st the Spelling book. this being in the language of the country as well as in English, would of course improve them in the knowledge of their own language, and favour a habit of redding. But what is of incomparably greater importance, the Book might be so contructed as to contain the words in their simple and uncombined from, & also the same word combined and formed into phrases xx and sentences

The individual words and their meaning being given, they might easily be so combined and formed into sentences as to inculcate all the moral precepts and the leading truths of the bible. at the same time admiting other subjects not professedly religious. In this way the most essential truths of our religions might be brought into the form of a spelling book by which means they would be sure to be come familiar to a great number of Hindoos, Mussulman, Parsees, and ignorant catholics. The people of these various religions would not have the least objection

objection to a school book containing such religious instruction. The Hindoos, if any thing which they now in their schools may be called school books, confine their reading to books on their own religion. In Musulman schools the Coran is read. So with the Parsees and Catholics, religion is a main branch of instruction in their schools. And the English spelling books which they have been in the habit of procuring for the purpose of learning English are most of them replete with extracts from the Scriptures and other religious books. What they expect therefore as a matter of course, is that a

school

school book should be of a religious nature and they would ~~study~~ study such a book without the least scruple. And tho they should study merely for the sake of acquiring the language, still the great truths of religion being constantly presented to their minds, would, it might be hoped, produce the most happy effects. Surely here is an advantage too great to be neglected by missionaries.

2 A school book on Astronomy and Geography. This might be about the size of the Spelling book, or about 150 pages. It should, of course, be as simple, intilligible and comprehensive

as

* possible. I think it might be executed so as to unite these excellies in a high degree,

It is easy to see in howmany poin such a book would forcibly assoult the religion of the Hindoos –

First consider the astronamcial par of such a book. According to the most popular notions of the Hindoos, the sun is a divinity. He has a wife and childr He has a main influence in the remova of deseases. Therefore the Hindoos daily worship the sun by pouring upon the ground an offering of water, at the same time repeating a set of words as prayer & praise. But Sunday is in a special man=ner manner Appropriated to the worship of the sun. It is worthy of remark that the very day which we call sunday, is in Sungskrit and in the vernacular languagees called Ãdeetwarra - from adeetia, meaning the sun and war or warra, signifying time or day, it being the final sylable in the names of all the days of the week -

Besides the worship paid to the sun in common with other fabulous deities by the people at large, there are those who worship the sun exclusively and allow no other divinity - they are called Seeras from Sẽẽra

one

one of the names of the sun, and they constitute one of the five principal sects among the Hindoos - At this place there are no temples dedicated to the Sun but at Poonah, Brodra and other parts of the country there are magnificent temples in which the sun is represented under a human form with four hands and mounted upon his chariot drawn by one horse which has 7 seven heads The sun is said, to have decended repeatedly to the earth, associated with mortals and thereby to have left a progeny among men, and his fabled sons make a conspicuous figure in the sacred books and religion of the Hindoos.

among

Among such a people, what thick clouds of moral darkness would be dispelled by a true knowledge of the sun, that fountain of light to the natural world!

The moon is also an object of religious worship among the Hindoos. According to one legend the moon was created by a flash of light emitted from the eye of Atri a Rishi that is a holy man of a certain class. Again the moon is represented as the off-spring of the sun, and sometimes as the husband and again as the wife of that luminary. The moon is described as drawn in a car by a pied antelope — The moon, at every change

is

is worshiped by Hindoos, a Musselmen and Parsees.

On one day in every year the Hindoos religiously abstain from looking at the mo And this is the cause. The god Gunputte was one day going on a visit incompany with the other gods, and on the way he unfortunately fell from his mouse on which he was riding in his usual stile. The moon loughed at the sight and because she sported at the calamity of the god, she must be annually disgraced by no bodys being allowed to behold her.

The planets and constitlation are also the subjects of various legends and religio institutions-

Eclips

Eclipses have an almost endless connection with the religious nations and rites of the Hindoos. They believe that Rahu and Katu, two powerful demons, and implacable enimies to the sun and moon on, certain occasions, fall upon them to devower them and that this tremendous encounter causes the eclipses.

The occasion of the enmity of these two demons is most intimately connected with two of the ten great incornations, and consiquently with the whole fabrick of the hindoo mythology. Hence could they be initiated into the first and simplest principles of astromy, it would prove a deadly wound to their deadly religion-

Here it is of no use to reply that the

Hindoo

Hindoo legends concerning the heavenly bodies are no more than astronomical allegories. For if the few learned Hindoos may be able to extort some correct notions from such ridiculous ~~rediculous~~ legends, such notions make no par of the sentiments of the people at large —

The geographical part of the book would not be less favourable in its tendency.

The Hindoos suppose that the earth is supported upon the head of an enormous serpant. Hence this serpant becomes an object of worship and is fundamentally connected with their whole system of religion

They believe also that the earth is a plane & encircled with seven seas. The first, reckoning from the earth, is the salt sea, the seckoned is is the sea of cane juice, the third is the sea of rum, or ardent spirit, the fourth is the sea of clarified butter, the fifth is a sea of milk, the sixth is a sea of curd and the seventh is a fresh water sea.

All the religious books of the Hindoos, ~~with~~ of which the people at large have any knowledge, teem, either with discriptions of these several seas, or with allusions and legends concerning them. So universally and essentially are their notions of these seven seas connected with the whole fabrick of their religion, that to teach them that there are not seven such seas, would be to teach them that their Shasters and all their religion is a forgery - In Addition to the testimony

testimony of all enlightened nations they might be told from some of *their own* books that there is no such variety of seas and that the earth is not supported on the head of a serpent but by the invisable power of God. For they have some philosophical books which entirely contradict such ridiculous notions. But these books are unknown even to the greater part of the bramhuns themselves. It is remarkable that their philosophical books and their religious books are entirely at issue on these points. The most important use therefore might be made of the former in inculcating the rudements of astronomy and geography and consequently in overturning the prevailing

System of Hindoo religion -

It would be equally fatal to their religion to to teach them the geography of their *own* country. Rivers are viewed by them as divinities and consequently upon this belief are founded an endless variety of religious festivals and ceremonies. If their worship of Ganga (the Ganges) the chief of their river divinities, did not originate in their ignorance of geography - it is certainly in-compatable with the first principals of geographical knowledge. The following extracts show at once both the absurdity of their notions and the ease of refuting them. Speaking of the Ganges, says the author

"It rises from under the feet of Vishnu;

at

the polar star and passing through the circle of the moon, it falls upon the summit of meru;* where it devides into four streams, flowing toward the four cardinal points—

the Ganges running towards the south passes through a crows head; hence India is called the country of the Crow, its inhabitants are descended according to some from a cow, hence they are styled Gauvansas, they were origenally Gopalas, or simply Pallis, or shepherds. To the West is a horses head from which flows the

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* Meru, In strick propriety Meru denotes the pole and the polar regions; but it is the celestial north pole round which they place the gardens and metropolies of Indra (Regent of heav While Yama (Regent of death) holds his court in the opposite polar circle, or the station of Asuras, (Demons) who wared with the Suras, or Gods of the firmament."

the Chaeshu or oxees: and the inhabitants of the countries bordering on it, are of course Asvas, or Turangamas hurses or rather horse men" -

"Toward the East is the head of an elephant, from which flows the river sita: and to the north is a lions' head from which flows the Badrasama; hence this country, the same with Seberia, is called the kindom of the lions. and there was actually a powerful Tartarian tribe called the tribe of the lion -

In the Vaya Parana, we are told that the water or agha of the ocean comming down from heaven like a stream of Amrita upon meru encircles, it through

seven

seven channels, for the space of 84,000 yojanas*, and then divided into four streams; which falling from the immeanse height of meru rest themselves in four lakes from which they spring over the mountains throug the air, just brushing the summits–"

" Another irrefragable proof, that by meru we are to understand the elevated plains of little Bokhara, are the four great rivers issuing from it flowing toward the cardinal points of the world: three of which are well know to the Hindoos. These revers are the Gungas, the Sita flowin toward ~~to~~ the east and now called the Bhur moren: the Badra to the North and

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* One yojenna is about eight miles

and probably the Jenesea in siberea the fourth is the Apara Gundica or Western Gundica called more generally the Chaistu, It flows toward the West and from the former is derived its Greek appellation of Oxus."—

These geographical notions of the Hindoos which have now been mentioned, are only specimens of a multitude of others equally absurd and ridiculous, and yet equally fundamental in their system of religion or rather, in their chaos of irreligion.—

Capt. F. Wilford, a celebrated oriental scholar remarks, both upon the chronology and geography of the Hindoos. Speaking of the most genuine chronological system which he could obtain, he says "It gives the

ut

utmost extent of the chronology of the Hindoo (Hindoos); and as a certain number of years only can be allowed to a generation, it overthrows at once their monstrous system, which I have rejected as absolutely repugnant to the course of nature, and human reason."

"Indeed their systems of geography, chronology and history are all equally montrous and absurd. The circumferance of the earth is said to be 2,456.000.000 British miles: the mountains are asserted to be 491 British miles high"

Since the notions of the Hindoos concerning astronomy and geography are so absurd and so repugnant to reason and the course of nature, it certainly must be very easy to convince the Hin

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Hindoos, who are rational beings, of the absurdity and unreasonableness of such notions. But to undermine these absurd notions is to undermine the whole fabric of their religion, and this is the argument for disceminating among them such elementary books on astronormy and geography as the one now proposed.

3.° The book on chronology and history. This might be of about the size of one of the preceeding books and composed of a breef account of the creation and of the most prominent, interesting and generally known events with their respective dates.

Inculcating a knowledge of history and chronology would be as fatal to the Hindoo religion as a knowledge of Astronomy and

geography

geography

In their sacred books among other thing equally monstrous it is said that Gods wife created the world while he was asleep and knew nothing of it, tho in the same book it is said that God knows all things at all times.

The moon emenated from the eye of
Attree
Athree a holy Bramhum and thus that luminary was created according to the books of the Hindoos -

As to their historical writings, if any thing to be found in their books must be called by such an unappropriate name, they are the most chaotic assemblage of the most ridiculous absurditie

We are gravely told that Parwutte the consort of Mahadav, was the daughter of Minak a mountain and that ~~[illegible]~~ ~~that~~ her father was Hemalia another mountain of renown.-

Again we read that Angustee a bramhun, without father or mother, was born in an earthem pot. At that time the demons whose abode was in the ocean, were were over-whelmning the earth with insupportable calamities. To destroy these demons and restore happiness to the earth, Angustee the bramhun, drank up the whole ocean, which he afterwards voided as urine, & from this process the sea received its saline

property

property-

We read also of intermarages between families of men and families of beasts.

Krishna was the eight incarnation of Vishnu. Besides his 16.000 concubines he had eight lawful wives and one of these was the daughter of a bear.

Shallawahun, famous in the history of his age, and whom some writers have laboured to prove to be no more than a factitious character fabricated from the detorted accounts of our savior contraind in the sparcious gospels, was the son of a poor girl of seven years of age, and his father was a serpant -

Almost

Almost all that relates to their wars is equally monstrous. An armed ~~[illegible]~~ force goes forth to subdue a tremendoues monkey scoted on a tree. they all sieze him by the tail to drag him away in triumph to the presence of their soverign. But the monkey elongates his tail at pleasure., keeps his seat, - the souldeers cling to the tail, and after a long march they arrive at the capital: and as they begin to triumph over their imaginary conquest, the monkey whiskes his tail, tosses them into the air, and distroyes them all in an enstant.—

again bears, monkey and men all inter into an alliance, march forthe in concert and Subdue empires. During the seventh incarnation of Vishnu, was a famous king by the name of Sh'hussurarjune, that is the thousand handed. this king while on one of his compaigns had the temerity to beat the deified cow: upon this an armed demon instantly sprung from every hair on the cows body, attacked the army, routed it with amazeing carnage, and in this sanguinary battle the king himself lost no small part of his thousand hands.—

Shallawashan, who has been before mentioned, was brought up in the house of a potter, When a child he used daily to amuse himself by moulding the clay into souldiers. elephants, horses, swords cannons, and all

the

the other Oparatus of war. The extraordinary actions of this boy, excited the jealousy of king Weekrum, who was, beyond comparrisson the most powerful monarch of his age. The jealous king resolved to destroy the child and for this purpose he marched against him with on army of more than 114.000.000. of men. On this emergency shalla-wahon, as he was divinily directed, sprinkled the amrel, the nector of the gods, upon the souldiers and all the war apporatus which he had made of clay, and also on the trees of the forest, Instantly these all sprang into life and thus an army of more than 30.000.000 was made ready for battle. The conflict was tremendous - the cor-

nage

on bothsides was amazing. But as might be supposed, shallawahun, with his amrut restored to life his slaughtered men as fast on they feel, and Weekrum seeing the conflict to be hopeleſs, fled for softy. He recroſsed the river Narbudda. The victors pursued the fugatives, but as the clay formed soulders of shullawahun, began to ford the river, their earthy substance desolved, was born away by the current and they were seen no more

The towering imagination of Milton never conceived of bottles more terible or arms more tremendous than those which swell the pages of Hindoo history. Not only mountains are seized as wepons but

but the very elements, at pleasure, are summoned to the fight. The enemy discharged a *muntra shustra* which is an indiscrebeble kind of mistic weapon. This weapon is commissioned, and has power, to invelop the opponing force in an universal conflagration. But the antagonest with equal skill and power discharges another *muntra shustra*, commissioned to extinguish the fire and over-whelme the foe by an inundating rain from heaven. These sketches I think may be taken as a fair specimen of Hindoo history—

Their chronology is equally monstrous—
Here I shall introduce a quotation from

All

Wilford, found in the 5 vol of the Asiatic Rescunbes, tho it does not relate simply to chronology.- He says." When the Parans speak of the kings of ancient times they are equally extravagant. According to them King Yud-hist-hir reigned 720-000- years. King Nanda is said to have possessed in his treasury above - 1.584.000.000. pounds starling in gold coin alone: the value of the silver and copper coin and jewels exceeded calculation; and his army consisted of 100.000.000. These accounts geographical, chronological & historical, as absurd and inconsistant with reason, must be rejected. Indeed I am sometimes tempted to believe, from some particular passages in the Parans which are related in the true historical

historical style, that the Hindoos have destroyed or atleast consigned to oblivion, all genuine reckonds as militating against their favourite systims."

Again one of their kings is said to have reigned 1.728.000 years. And, what is of no smale consiquence in imposing their absurdities, their most celebrated chronologers differ more than a thousand years as to the date of some of the most modern events recorded in their sacred books.

Upon this point I will only add a quatation from the Asiatic Res. which if I am not mistaken was delivered by Sir Wm Jones

"The received chronology of the Hindoos

begins

begins with an absurdity so monstrous as to overturn the whole system"

How defenceless must be that system of of religion which rests, fundamentally, on a cronology so absurd and contradictory. and upon a chaos of legends so out-ragious to experience, to reason and to nature!

It would be easy to show that the notions of the Hindoos are not less hostile to their civilization and to every kind of improv-ment on which the happiness of community depends than they are to true religion and sound morals. And it must be obvious that impart-ing to them the sciences as has now been hinted, could not fail to raise them in the scale of morality and religion and at the same

same time powerfully tend to operate ~~store~~ those great improvements without which a people can never become civilized and happy-

Here then is an object vast and noble urging its imperious claims upon the exertions, not of the christian merely whose highest desire is the enlargement of the Redeemers Kingdom and the conversion of sinners, but also of the philosopher of the man of science and of every friend to human kind who wishes to see all nations enlightened civilized & happy- What a new and transcendant lustre would it add to the literary societies of different nations, should they enter upon the grand object of defusing

among

among the all uncivilized nations those rudiments of science which, in so many points, are not only utterly incompatable with almost every system of false religion but which, at the same time, tend most powerfully to promote the civilization and happiness of mankind!

The civilized and enlightened nations of Europe and America, may here and there gleam, from the other nations of the earth, something which may *amuse* them; but nothing which can advance their improvement or add materially to their accumulation of knowledge. But while they have nothing to receive they have every thing to communicate for the improvement and

happiness

happineſs of other nations.

As yet it does not seem to have occured to the notice of literary societies that while they are collecting together what others have known, amusing themselves with what they have acquired, adding a little to the stock, and detailing a little now and then in the contracted circle of their own countries, they might at the same time be divising and executing their grand projects for diffusing throughout three fourths of the earth, that knowledge, the value of which can only be learnt by accurately marking the differance between a civilized and a savage a Christian and an unevangelized state —

Bombay Dec. 18. 1813.

Bombay Decr. 18. 1813

Beloved Brother.

You have I suppose received a copy of Mr Thomason's letter dated 19th Ult. We submitted that & a previous letter of his of the same bearing, to Sir Evan. Since then he has said that it is determined that we shall be sent to England. He does not question the correctness of Mr Thomason's statement, believes that Lord Minto has thus changed his mind & that Lord Moira is thus favourable; but still he says his orders are unrevoked & must therefore be executed — People acquainted with the case wonder at his conduct — Mr. Money who conversed with him on the subject says, that should an official repeal of the orders arrive, he is sure Sir Evan would allow us to remain. Of the probability of such a repeal you can judge as well as we — The Charles Mills is the ship designated to transport us to England. She is to sail with two others on next Wednesday — Unless you deliver us by seasonable communication from Bengal, by changing the mind of the Gov. by or some other way, we shall I suppose sail for England in the Mills. They must all touch at Point de Galle for the Convoy. Whether they will so much as come to anchor you can best judge, by knowing in what state of readin the Convoy may be. Should we go, tho we might not be able to see you, we could at least get a letter to & from you. We are looking & pray to God for deliverance. He has often delivered us in the hour of darkness therefore have we hope. God has been with us in seven troubles. I trust we have all learnt to say "it is good for us to be afflicted."

I have written in great haste, that I may send it by the Sir Godfrey Webster which sails tomorrow, & will give intelligence at Point de Galle of the forwardness of the other ships.

I have not time to add—

The Lord be with you in all
your troubles & bless you

Your brother G. Hall.

Cochin Nov. 10th 1813

Dear Brother,

Br Nott has related the circumstances of our being at this place & the prospect we had of immediately departing for Columbo. But it has pleased an all wise God again to disappoint our hopes. Four days after we left Bombay circular letters were sent by a Cruizer to all the Magistrates on the Coast, requiring us to be sent immediately to Bombay should we be apprehended. The order arrived in Cochin last Friday since which time we have been under keepers, but have been treated with great personal kindness & respect. We shall leave in a few hours for Bombay. We rejoice that the Lord reigns in this as well as in every other event. He can make our return the very means of fixing us at Bombay. We shall return hoping & praying that it may be so. We hope for some favourable answer to our communication

which we made to the Committee of Agents at
Bengal. We have great hope that we shall re
two or three months at Bombay before the
will be any opportunity to send us to Engl
which would give us time to make furthe
attempts. Besides the Charter is renewed &
expected to arrive in Bombay next mont
& from the innumerable petitions which have
gone before Parliament, praying for some
modification in the Charter favorable
to Missionaries, we indulge sanguine exp
tions. We would cheerfully leave all at
disposal of Him who worketh all things a
Counsels of his own will. As to the de
ble privilege of preaching Christ among
Heathen, your situation is far less tryi
than ours, yet it is trying. We pray th
God may strengthen & encourage your
& not leave you to faint. As you once
to us we would now say to you, "Upon
you under Providence rests the dest
of our Mission." But I ought not to
so. Such are the encouraging representat

hat we & we presume you also, have made
erning Ceylon in connection with the neigh-
ering Peninsula, & such are the prospects
a happy succession of Miss. from America,
at before we could reach our native land
hich may God forbid to take place) a number
f our Brethren will be on their way to
ndia. Should you remain in the Country
u will most surely soon have fellow
bourers to strengthen your hands & encour-
e your heart. Should Providence finally deny
the privilege of remaining among the Heathen,
trust you will rejoice that he extends to
you this invaluable blessing.

I regret that I have not more time
rite you. You may expect to hear from us
more fully after our arrival at Bombay.
e wish you to write immediately on the
ception of this. Brother pray for us that
may have faith, submission & patience.
t us share together in our prayers
for one another, & for the prosperity of Zion

Your brother in the
bonds of the Gospel
G Hall

Post Paid
10½ f

The Revd Samuel Newell
Missionary
Jaffnapatam
Ceylon

Recd. Decr. 1st

Cochin 10th November 1813

Cochin Nov. 10. 1813

45

Rev. & dear Sir,

I have sent the enclosed unsealed, & undirected because I wish to have you e its contents which will render it less necessary to multiply letters to the Board - & besides I know not here the missionary brethren may be when this rrives. I wish to have it directed to br Richards hould he be in a proper situation - or to br arren - If both are out of the way I should ke to have it directed to br Mills - or in e of his absence to any of the brethren ~~whom~~ n you may judge advisable.

As br Newell has written to you ~~at such ngth~~, & as so little has occurred since we st wrote to the Board, it does not seem cessary to multiply letters at present

I am with great affection
& respect, dear Sir,
Yours.

Gordon Hall

P.S. I have broken open this merely to say that yesterday a friend called on us & said that a friend in Calcutta had written to him saying that when our business came before the Govt there, Lord Moira stood alone in favour of our being allowed to stay in the country & that his Council opposed him - nothing more

ombay
June 10th 1814

BOSTON

24

To the

Rev. Saml Worcester D.D.

Salem. Massachusetts

U. S. A.

Letter. Mr. Hall.

Bombay June 10. 1814

Recd June 15. 1815.

Bombay Dec. 24. 1814

Revd and dear Sir

I have thought it best to add a few words in referance to our journal & joint letter. You see that in our consultations n a system of polity, we have been so unhappy as to differ in our judgments as to what is expedient. This has arrisen from two causes. irst from our different views of the propriety & right of individuals pursuing separate, private lans of their own for personal emolument, and condly from our different sentiments concerning e degree of expence which might justifiably incurred by our stile of living. Br. Nott inks he has a right to act entirely as an dividual in the adoption & pursuit of his n separate plans for his own emolument therefore he could not, with such views, consent to t on such principles as those contained in form of a constitution which we have sent e, & which, in substance, you will see by Dr Careys tter, so forcibly recommended by the wisdom, nion & prosperity of the Serampore Mission. uch a plan, objections almost as great arrise from Nott's thinking himself justifiable in carrying s expences so far beyond his means.

He has proceeded to act on his independent princip
& the first of last month opened a private school. He
has contracted debts in Bombay to the amount of
about 2500 Rupees since his letter to Mr Evarts in
April last, tho till last month he had no house
rent to pay nor any expenses which might not
be called ordinary. For this extra expense he
has made arrangements for drawing on his
father & not on the Board. We have thoug
him quite unjustifiable in many of his expenses
& have told him so as I trust with christian
love. You will judge how far his independant
principles & liberal notions of expense would carry h
from any such plan as we have proposed or could
propose within the limits of our means.

It pains me to write these things, both becaus
of the unhappy tendency of such a difference tho
should be only in judgment, & also lest I should
seem to bring an accusation against my dear brot
God is my witness that I mean no such thing.
It was long before I could persuade my self to wr
what I have. It was not untill I had thought mu
& become fully persuaded that it was a solemn duty w
I owed you. I still love Br. Nott as a companion & a
fellow labourer, & believe him most heartily devoted
to his Master in the great work. I am acquainted
with no missionary of whom I could say better
But I think he has erred in judgment & done so
wrong things tho I would not insinuate that he meant
I think with Dr. Carey that those principles of independ

of individual pursuit for personal emolument, are most dangerous, & I assure you I by no means wish to avail myself of such principles. When I have said this, I feel that I have discharged my duty to you, & should the Board see fit to authorize their missionaries to act upon those principles, I should stand lear of the consequences whatever they might be. I think the Board might easily prevent the evils from proceeding any farther, certainly to any other missionaries, as by making arrangements for renting or purchasing mission house &c. which would be common oncerns — by sending out another married missionary who would fall in with the common stock plan (modified as you shall judge best for the great interest of the mission. or by sending out a single female who would devote herself to the female branch of the mission school. Here I would just observe hat in view of Br. Nott's sentiments, & of Br. Lord's correspondent feelings, & of the particular relation relation between ter, should he come here he would doubtless fall in with all Br. Nott's notions, which might render another brother mo ligible to this station. I thought it best to say this ecause it has been expected that Br. Lord would join us. By what has been said I do not mean that any Brother should forced unwillingly into any plan of polity. For otherwise would have each Br. at perfect liberty to do as he leased, & to manage the private concerns of himself family in his own way. & I think the articles of the onstitution taken together leave this liberty to each brother. It is certainly a most important thing that in the outset some such "system" should be adopted as shall permanently be for the good of the mission at large, & manifestly for the benefit

~~& comfort~~ satisfactions & comfort of the individ
of the mission. Such a plan I hope & trus
the Board will have the wisdom to adjust

I write this private letter to you alo
in perfect confidence that it will not go
from your hands. Indeed I wish, & so fa
as I know, my brethren wish that our join
communications about our different opinions
should be as much a secret as possible.

I shall not labour to convince you by
words that we all love each other as dear
brethren & are ready to treat each other as su
& that by the grace of God we intend ever to b
wholly devoted to his cause alone. Our
future conduct must prove this, & I would
therefore rather beseech you to strive together
with us in our prayers for that grace which wi
be sufficient for us in all that we have to d

We have much to encourage us in our work
this place & hope that God will enable us
send you ere long what will also encourag
your heart.

I am dear Sir
with love & esteem your
brother & fellow servant in the Gosp
Gordon Ha

Bombay. Decr. 30. 1814.

Revd. and dear Sir,

I have thought it expedient to add a few words in refference to our journal & joint letter. You see that in our consultations on a system of polity, we have been so unhappy as to differ in our judgments as to what is expedient. This has arrisen first from our different views of the propriety & right of individuals pursuing separate, private plans of their own for personal emolument & secondly from our different sentiments concerning the degree of expense which might justifiably be incurred by our state of living. Br. Nott thinks he has a right to act entirely as an individual in the adoption & persuit of his own separate plans for his own emolument & therefore, ~~he could~~ not with such views, he could not agree to act on such principles as those contained in the form of a constitution which we have sent you & which, in substance, we see, so forcibly recommended by the wisdom, the experience & prosperity of the Serampore Mission. To such a plan objections almost as great arrise from Br. Nott's thinking himself justifiable

Recd. Aug 25. 1815

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together with us in your prayers for that grace wh
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We have much to encourage us in our work
this place & hope that God will enable us, ere long,
send you what will encourage your heart.

I am dear Sir
Yours in Christian love Gordon Ha

P.S. The above is a duplicate of one sent by way of
South America without much hope of its reaching you

Bombay June 6th 181

Revd. and dear Sir

I here send you a duplicate of what I wrote to you, in confidence, on the same subject under date of May 24th 1815.

—— " I must now beg leave to mention again a subject on which I have once before written to you. I mean the subject of Miss. Laura Goodwin's coming to India to be my wife. In addition to the peculiar relation which has long existed between her & myself, there seem to be special reasons rising both from the state of our mission here, & the uncertainty [illegible] able to get in a married missionary to join us,* why she [illegible]me out provided she is not already on her way, or that rovidence has not fixed it otherwise before now. Should it be a uestion whether she is to come or not I would refer you to the Revd. r. Harvey of Goshen Conn. & the Revd. Levi Pearson of Marcellus N. York. for information respecting her qualifications for such situation, & have no doubt but that the answer to your enquiries would be satisfactory to your mind. Should she eliberate on coming her mind would be materially influenced by being assured ~~that~~ the Prudential Committee had o objection to such a measure, but would be perfectly ready to ake the arrangements suitable in such a case. Whatever you might see fit to communicate on this subject might be done y letter to Revd. Darius O. Griswold East Plainfield N. York or to he Revd. Gentlemen mentioned above

*They make no objections to females coming to this country

The subject, as you must know, is peculiarly interesting t
me, but, under Providence, I most cheerfully comm
it to your disposal. — And have no wish to say more. I
it may always be in my heart to strive above all things, to b
faithful to my Lord & Master, trusting all my concerns to h
I have no reason to be anxious.

Duplicate from Mr.
Hall. Bombay June 6.
1815

The Rev.d Samuel Worcester D.D.
Salem
Massachusetts

We have a blessed Master to serve — O! pr
for me that I may be found faithful.
Yours affectionately
Gordon H

Rev. & dear Sir, Bombay 24 May. 1815

The inclosed remarks are such as are daily recurring
our minds & such as have often been the subject of our common con
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Yours &c &c —

Gordon Hall

The Revd Samuel Worcester D.D.

Salem — Massachusetts

U.S.A.

Mr. Hall's Letter.
Bombay Aug 24. 1815
Recd Nov. 3. 1815

Thoughts on various methods of advancing the cause of Christ by Missionaries in Bombay.

1st Missionary labours in the English language.

Here we include persons of various descriptions as superannuated & disabled Souldiers & Sailors, ignorant in the extrem without the means of grace, or any to care for their souls — a few Europeans of a better sort — some Portuguese, half casts & also some Natives who understand the English language. All these sorts of people taken together form a population considerably numerous.

*that most of these persons understand more or less of the native language & should they be converted they might be made important instruments in promoting the cause of religion in various ways

Could a little Society be collected of this sort, they would be a rallying point, or Community, by which the converts from among the Catholics, Mahomedans, Pagans &c should there be any, might be received

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*(Out of place) To collect as many of these people into a Christian Community as possible must be an object of great importance. These persons are to be viewed as destitute of the means of Grace, so that this object has upon the very face of it all the importance which the salvation of so many souls can give. But what gives peculiar importance is the fact — Above —

received as greatly to diminish the terror of becoming outcasts from their own religious Communit

Besides it would have a very happy influence on the minds of the Heathens to see the Missionary equally zealous in preaching the same salvation to Christians as well as to themselves. Hence no pains or expense should be spared in doing every thing that can be done to build up such a Community. The success of this depends, under God, first upon the providing of a suitable place for public worship, & secondly upon the zeal, activity & perseverance with which the Missionary goes into the hedges & highways, searches out their persons & persuades them to come to the place of worship & hear his faithful ~~warm~~ preaching.

2d Teaching Christianity to the Natives.

The *direct* direct methods of doing this are three.

Preaching — The reading of the scriptures —
& the distribution of the bible, tracts &c —

Notwithstanding the all sufficiency which too many are almost ready to ascribe to the distribution of the Scriptures among the Heathen, preaching, laborious persevering *preaching* of the Gospel *must* be considered as the great means God has ordaine for the conversion of the world.

But how different a thing is preaching here from what it is in Christian lands! There congregations are collected, organized & waiting to hear the word of life. But here the eye beholds one vast multitude of immortal beings groping in heathen darkness, mad upon their Idols, born about by all the corrupt passions which human depravity can produce, & buried in every thing which is hostile to the purity of the Gospel. This dismal, this deplorable multitude the missionary must enter, ~~from~~ Among these miserable objects he goes forth to gather a people for the Lord. How can he do it? Where — to whom shall he preach? Who will hear him? This he does not know — he must make the experiment. He must go out into the highways & hedges — he must wander among the huts — enter the market places — mingle with the multitude — visit the consecrated places of the heathens — sit down amidst their Priests, devotees & pilgrims — travel from street to street — from village to village — from city to city & while he is doing this, he must preach to 1, 50 or 500 as he may have opportunity.

4 And as a general thing he must expect to sit down & speak to from 5 to 20 persons & repeat this very often in the same plac with the animating hope, that by giving line upon line & precept upon precept the word will not be left altogether to perish like the seed that falls by the way side.

Such a course of labourious preaching is, we think, the great instrument alone mostly fit, & which God will employ ~~for~~ as the means of evangelizing the pagan world.

If this be the great method on which we must chiefly rely for the spread of the gospel, it shows us what a host of labourers are summoned to the field, for in such a dismal wilderness how small the spot which one labourer can clear & cultivate. It is a course too, which admonishes the labourer to go forth willing to forego the charms of notoriety & fame — willing to consume his strength to sp his days & die in obscurity among the miser huts of the heathens, with no other reward th "well done good & faithful servant enter thou into the joys of thy Lord"

While we fully believe that this kind of preaching should be the main business of the Missionary every day of his life, it is by no means meant that he is not to pursue a regular course of study for his improvement in a knowledge of the language & manners of the Heathens & for his improvement in biblical knowledge, that he may execute able translations of the Scriptures & other religious books.

Nor would we intimate that attempts should not be very soon made to provide places where the Heathens might be publicly & statedly in-structed. It seems that, at least, one place of this kind ought to be opened here without delay, tho great patience would be requisite in gathering a little flock to hear us preach.

The reading of the Scriptures &c

After selecting & arranging the most suitable parts of Scripture the Missionary himself may as he shall have leisure, read them, sometimes in private houses, where half a dozen families may be collected, & sometimes in more public situations. But in general Native readers should be employed & the Missionary should attend as constantly as possible that he might make those accompanying remarks which would elucidate & enforce what was read.

There are strong arguments in favour of such a plan. A great proportion of the natives cannot read themselves, but are much in the habit of meeting in small aſsemblies & spending their evenings in listening to their own foolish Shastr which are read to them either by a Brahman whom they employ for a small compensation or by one of their own cast who may be able to read.

O how interesting to see the word of God substituted in the place of their heathen fables! What is there to prevent this from being done to a great extent. As a great part of the heathen population cannot read themselves, of what use can the Scriptures be to them unleſs some such method of reading be employed? Readers might be employed to so great an extent & at so little expense that so far as we can judge independent of the experiment, it furnishes an impor method of widely diffusing the knowledge of Christianity among the heathen. We should not have remained so long without makin the experiment had we poſseſsed the Scriptures in such a form as to warrant the attempt.

Distribution of the Scriptures &c

The Christian Public seem quite ready enough to anticipate good from this source. It would be a sad mistake to suppose that bibles may be substituted for preachers. Sent with the preacher they are an invaluable help. Without him they may do some good & in regions which Missionaries cannot possibly ~~enter~~ penetrate if there be such, it may be expedient thus to distribute them. But whenever the Scriptures are to be distributed, the manner of doing it, deserves very mature consideration.

The common calculation & the common method has been, in the outset, to put either the whole bible or the N. Testament into the hands of the heathen at once. The fact is ~~that~~ not one heathen to a hundred, in the course of his whole life, reads so much, even of his own books, as is contained in the Bible & probably not so much as the N Testament. And the heathen who has books equal to one tenth part of the bible is considered, is considered as uncommonly furnished. Were the whole bible put into the hands of such a man he would never expect to read the whole of it, nor would he be likely to think it given to him for such a purpose. Indeed it may well be doubted whether the bible does not contain as much as a common Brahman reads in the course of his life. Still every man would gladly receive a bible. And why? That he may lay it up as a curiosity – sell it for a few pice – or use it for waste paper. Such, it is well known, has been the common fate of those which have been distributed in this place. Some are seen laid up as curiosities by those who cannot read them – some have been bartered in the markets, & others have been thrown into the snuff shops for waste paper. If these remarks are at all warranted then an indiscriminate distribution of the whole bible or even of the N. Testament, to every one who says "he should be glad to get a bible", can be little better than a waste of ~~money~~ time, a waste of money & a waste of expectation, for while the public are hearing of so many bibles distributed they next expect to hear of a correspondent number of conversions

It is true that most of the natives as can read have leisure enough to read the whole bible, but they are so indolent, so fond of eating & sleeping, or so lost in their vicious pursuits, that unless something at once, brief, simple, & powerful, is presented it will not be likely to be red by them, & if read it will not be likely to arrest their torpid minds

As a general thing therefore, it seems to us more judicious to begin by giving them brief selections of the most interesting, simple, & instructive parts of the Scriptures & also small tracts written in view of their notions & circumstances, & from this to advance farther & farther untill their feeble stomachs become so strengthened as not to be surcharged by giving them the whole bible. Besides this method involves far less expense & may be entered upon at a much earlier period of a mission, than that of giving the whole bible or even the N. Testament.

Were we now entrusted with the means of printing such little things we should not hesitate to make the beginning very soon & we should do it with an animating confidence that it would aid us most materially in propagating the Gospel in this place

The indirect methods of disseminating Christian knowledge here are principally Schools & the taking of Children to be brought up as a Christian family.

As to the first ~~It seems~~, it seems, & most justly too, to be considered as a matter of course that a school should be attached to every mission, & that special pains should be taken early to impress the minds of children with the pure sentiments of Christianity

In this place the different sorts of children to be benefitted by a school are those who are entirely of European extraction — children of native mothers by European fathers — Portuguese — Hindoos — Parsees & Mussulmen. These all want English instruction & many of them are anxious to obtain it. How many of the two first sorts might be obtained obtained, could not be known only from experiment. The Public here, have, for some months past, been trying to get on foot, a charity school of considerable extent, which however if not entirel restricted to protestant children, is likely to be so exclusive in its operations as to leave the greater number of children unprovided for, nor does it seem likely at presen to be carried on with much efficiency.

As to the other sorts of children, an important number might, in all probability, be collected. While receiving the rudiments of an English education, they would be continually in the way of receiving religious instruction. The principal way of teaching them the English language would be by giving them English phrases & sentences with the native translation, for them to commit to memory. These sentences might be so arranged as to teach them whatever sentiments the Instructor should choose. These children would become, in a sort attached to the mission, & tho put into the school from worldly motives alone, should any of them be converted, accustomed as they are to the language, manners & climate of the country, they might soon be prepared for great usefulness in the cause of religion.

The circumstances of the place seem to call for an extensive plan of schooling. It would be expedient that the school consist of two branches one for males & one for females, the whole to be superintended by a Missionary who, it might be hoped, would in a short time be in a great measure relieved from the burthen of teaching, by the monitors & assistants.

who might be brought forward in the different departments of the school.

But such a school must be begun in the spirit of patience & perseverance & without much expectation of speedy emolument, In the first instance it could not be expected that it would more than maintain itself, independent of the expense of the original establishment. Many of the children are complete objects of charity, & in a situation to be inconceivably benefited by such charity. The natives have, many of them, money enough, but they love it too well to part with much of it for the sake of mental improvement. Indeed it is doubtful whether one of them would part with a single Rupee for English learning did he not think that it would enable him to manage his business with more advantage to himself.

Another mode of schooling, is that of Native free schools, in which native ~~teachers~~ Instructers are employed to teach the children to read & write their own language.

The advantages of this plan, in relation to Christian knowledge are principally the two following. first it would prepare the children, who otherwise would generally be unprepared, to read the scriptures when given to them in their own language. Secondly they would have no objections to the Scriptures ~~as~~ or to religious tracts, as school books, by the early & familiar use of which their dark minds would be insensibly enlightened & their heathen notions & prejudices so weakened & undermined as to render their conversion more hopeful than that of any other class of heathens. In this way the heathens themselves might be made the instruments of pulling down their own religion & of erecting upon its ruins the standard of the cross. This plan of schooling has been adopted by the Danish mission at Tranquebar & Dr. Foster has given a most encouraging account of its success in his late publication on the "population of India".

The whole expense of such, which might contain fifty children, could probably be brought, on an average, within the compass of 12 Dollars per month: a trifle indeed when compared with the good which it would produce. We were once on the point of entering on this experiment but our means were too scanty.

Taking children to bring up as Christians.

The success which has attended this measure in the African missions & in the Danish mission at Tranquebar, is peculiarly encouraging. It has been the means, under God, of furnishing the latter with a considerable number of able preachers & Catechists & many more hopeful Christians.

In Bombay the call for this kind of Christian benevolence is peculiarly urgent. In addition to the Heathens, are many degraded & miserable Portuguese & half cast children, who seem to have no way of escaping misery both temporal & eternal unless this arm of charity is immediately stretched out for their salvation.

It is believed that heathen children might be obtained here in greater numbers & with greater facility than in almost any other part of India. Here many causes operate to weaken the power of the cast & of the heathen prejudices generally. Besides the place swarms with beggars the most wretched, who, many of them, flock here in especially in times of scarcity, from the neighbouring Continent, with their families, & not unfrequently parents die & leave their orphan children destitute, helpless, friendless & wretched in the extreme. A gentleman has told us that once & that since we have been here, he saw four such pitiable objects all together!

Our friend M. M. more than a year ago as he was walking over the green near the Fort, found one of these poor creatures lying upon the ground, without food, without clothes, sick & utterly forsaken. He ordered him to be conveyed to his house, to be fed, clothed & nursed & search to be made for the friends of the boy. But no friends could be found. He kept him about a year & as he was then going to the Cape he consigned the boy to our care. He has been with us about four months & has considerably advanced in reading & writing English & can now correctly answer many of the leading questions about Christianity. He appears to be 12 or 14 years of age, of good talents & disposition.

The expense of feeding, cloathing & educating these miserable objects would be a mere trifle, probably not more, should the number be considerable, than *two dollars per month* for each child, which is not worthy to be named in comparison with the unspeakable good which would accrue to the children even in this life. Here is a way in which so much good might be done at so little expense, & in circumstances too which advance such incontestable claims upon all the feelings of humanity & common benevolence that the mere mentioning of such a method of averting human woe, it might be supposed, would be enough to secure all the means necessary to effect it. * May it not be presumed that many who do not think it their duty to aid in sending the Gospel to the heathen, would joyfully contribute for the support of plans so humane, so compassionate towards suffering humanity!

* Were these forlorn objects raising their woeful cry at your doors in ~~Ame~~ America, to offer them no relief, would be thought a denial of the faith & worse than infidelity But in the sight of God, how far does their distance from Christian lands, abrogate their claims upon Christian Charity!

The Revd. Samuel Worcester D.D.

Revd. and dear Sir,

The enclosed remarks are such as are daily recurring to our minds & such as have often been the subject of our common conversation. I have written them & respectfully submitted them to you, believing that they will be interesting, & assist you in forming a view of the field in which Providence has placed us.

I have made some remarks, especially on ~~translating~~ & distributing the scriptures, which I would, by no means make except to a particular friend in perfect confidence.

I am dear Sir

Yours Affectionately

Gordon Hall

Bombay 5th June 1815

Copied as a duplicate of a communication Dated May. 24. 1815

Methods of [illegible]
by Missionaries at Bombay
Duplicate, May 24. 1815

Received Aug 11. 1816.

The following manuscript contains the translation of a part of the 16th Chapt. of the Ramayuna, with notes — a brief account of several Hindoo ceremonies &c

I have so much to do that I am obliged to put down in great haste, things of this kind which are from day to day falling under our observation, or else I must omit them entirely. This is ll the apology I have for the informali-ies & inaccuracies which are observable n what I write. Should you ish to retain this manuscript, I wish hat it may be lent for a time to the ociety of enquiry on the subject of missions t Andover, ~~that~~ they may take ~~of~~ a opy of what I have here written about he Hindoo notions & customs & abominations.

It may be suitable to accompany the paintings &c which I have sent to That Society. I hope the whole will plead powerfully in behalf of the perishing heathen.

G. Hall

ne 1815 The discription of God's body & of some
f the operations of nature as contained
in the sixth chapter of the Ramwe-
ice, a very celebrated hindoo book

The hindoos in their cosmogra-
phy pretend to discribe seven lower
egions, one above another but all
either quite beneath the earth or
ar down in its immeasurable depths.
Their ideas both of the nature of these
places, & of the condition & character
f the inhabitants, are of necessity
perfectly confused.

These seven lower regions they
uppose constitute God's body up as
ar as his middle. These several regions
have their respective names & the lower
ne is, thygney, the soale of his foot,
the next, ascending from the lowest, is the
op of his foot; the next his ancle bones,
the next the calves of his legs, then his
nees & so on to his middle. Thus much
f his body being delineated the

discription proceeds as follows:

"Know ye the spacious earth to be his loins, the South western region is his anus & the north eastern is the penis of the magnificent supreme. In the firmament which is his belly is the whole universe & the vast, flaming water exhaling principle* is the digestive fire of his stomach. The whole of the seven oceans are contained in his bowels.† The Jo Joter lowk is his breast, Mherlowk his neck Jenolowk his lips, & Weroolowk know ye to be his tongue. Gemlowk is his grinders & sharp fore teeth, & Ashwenod his nostrils. Boorlowk is the depression at the root of his nose, Tupolowk‡ his fore head & the sun is his eyes which eradiate the vast mansion of the universe. The opening of his eyelids is denominated day & the closing of them is called night, & Indra[¶] is his two hands to execute whatever is fit to be done. The moon is his mind, universal vegetation is the hair on his body, the atmosphere is his skin, & all mud is his flesh. Rivers are certainly his winding veins, at his back is everywhere midnight darkness, & the wise will know;

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* They suppose that a principle of fire in the stomach carries on the process of digestion & that fire which is naturally inherent in water occasions all absorption & exhalation of water & the tides also. As to the last effect however there are different opinions for some of their philosophers say that there an immense fish in the sea whose rolling motions cause the tides.

+ They suppose that seven seas environ the earth, the one exterior to the other.

‡ This & all the preceding words terminating in _towk_ are names of countries, mountains &c

¶ Indra - The name of the king of heaven. He once assumed the exact appearance of a Brahman, the husband of beautiful Ahelia, came to her in the absence of her husband, beguiled her & committed adultery with her. When the injured husband came to a knowledge of the fact, he cursed Indra with the pains of a thousand holes violently made in his body. No sooner did this calamity befall him than the goddesses supplicated mercy for him, upon which the injured Brahman mitigated the curse, & allowed him that Purstrachul (name of a place) is the region of his head. - Stones are his bones, the foam of the water is known to be his spittle, the dew his urine, & water understood ye to be his blood. The hidden cavities in stones are his marrow, rain is Mahadewa's (the god whose province is to destroy) semen, famines are Gods excessive hunger, & draught, is his extreme thirst. His repose causes the cold seasons, his deep sleep the rain, & his great wantoning to engender the world occasions the hot season*. His fleet

to have the thousand holes in his bod filled with as many eyes, since then he receives divine honours under the name of the Thousand eyed. Ahelia wa also cursed, in consequence of which she ~~bec~~ became a rock & remained such untill the dust of Ramchundra's feet lit on the rock which in an instant restored h former condition. This transaction of Indras or is but one among many other gross immoralit which he is allowed to have committed.

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* From this cause is the annual hot season for vegetation must be annually revived.

running* causes the swift wind & the turning of his body "the gentle gales" *

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* Running. Here the meaning of the original word is ambiguous & means both to run & to spirt water from the mouth in washing it. My Brahman in this case preferred the former meaning.

July 20th — Fell in with a Jine priest with whom I could converse a little. He said something about their twenty four saints, but he was too deeply engaged in a medical preparation, to converse much. The case was this a man had a buffalow-cow (& there are but very few cows here besides those of the ~~b~~ buffalow kind) which gave bad milk. The priest was employed to cure the cow. To effect this he held a pot a water in his hand, & having taken his beads from his neck, he moved them about for a long time in the water, muttering continually something in a low & unintelligible manner. The water

thus medicinalized was to be given
to the cow to restore the natural
quality of her milk.

Aug. 1st. The rain has been known to
fall nine inches on a level in the
space of twentyfour hours. The quantity
of water which falls annually in this country
is generally 75 inches on the level.

9th. Nag punchamee. This day is so calle
because of the famous religious ceremon
which the people at this time perfor
It is the anniversary day on which the
hindoos worship the serpent. For thus
worshiping the serpent they assign
three reasons, - first because a serpent
is the bed on which their favourit
god Vishnu reposes on the sea of mil
- secondly, because they suppose that
a serpent sustains the earth by putting
his head under it - and thirdly &
principally because Krishnah, one
of their ten incarnations of Vishnu in
one of his adventures, fell into the
mouth of a serpent & was in great

danger of being devoured by it. This threw
his mother into the greatest distress &
having interceeded for the life of her son
she vowed to the serpent that if it
would spare her son, every body should
worship the serpent one day in a year.
On this day they pretend that the serpent
deigns to bless them with his appearance.
The place of his appearing is a rocky
spot a short distance from our house.
Around a crevice in the rock is a
place built up much in the form of
a bakers oven. Here the people are coming
going from morning to night & the latter
part of the day the crowd for a great dis-
tance around is immense; so great indeed
that many of the people who come with
their various offerings of milk, butter,
parched rice, flowers &c for the serpent
are not able to force their way to the
spot but approach as near as they can
then cast their offerings as far for-
ward as they can. Many live serpents

are exhibited on the occasion. The persons who exhibit them find it a lucrative business, for the people pay great reverance to these serpents & mak them offerings of money, milk & rice, It is said that the Peshwa, the provincial governor ~~of~~ at Poonah, gives away in presents ~~at~~ this anniversary from tw to five hundred thousand rupees (about half as many dollars) These presents are to the Brahmans, & intended to be accord to their merit. Consequently they recei from five, to a thousand rupees; to each Brahman. The expense of the hindoo worship is immense. And also what ignorance of God! What degradation of human nature! Who does not feel bowels of compassion for such idolaters? Who would not rejoice to lay down his life, if he might but be the means of bringing a few of them, nay *one* of them out of such amazing darkness, into the marvelous light of the gospel!

11th. I spoke with a man whom I saw scattering flower by the side of some decayed wood & in various places, as food for ants & worms. This is done by some of the Hindoos & Parsees from religious principle & is esteemed a meritorious act. Sometimes they scatter sugar in like manner upon the ground.

During the famine about three years ago, the Parsees employed men to feed the hungry dogs wherever they found them. They manifested greater affection for these animals (which by the way are very numerous & a very great nuisance,) than for their Starving fellow men for at that very time many were dying for want of food.

One reason why the Parsees have

so great a reverance for dogs is the belief which they have that when the soul is about to leave the body these animals are of great service to the dying person by keeping evil spirits at a distance.

26" This day is performed a great re religious ceremony called the "Naral puejah." It is confined to the sea coast on the western side of India. It is calculated that not less than 100.000 persons assemble on the sea shore near the fort of Bombay. The ceremony consists chiefly in making offerings to the sea. These are offerings of the coconut, of flowers, coins of copper, silver & gold, & some times it is said throw into the sea pearls & jewels. These offerings are all cast into the sea, & as they do it they mutter the name of the god of the sea & bind themselves in adoration of the watery element.

A very ridiculous & probably a fabulous origin has been assigned to this annual ceremony. But as it is performed at a time when the severity of the monsoons is supposed to be past, & when the native boats begin again to venture out to sea, it seems reasonable to consider this ceremony as a kind of thank offering to the sea for again becoming propitious & also to the watery element generally, because that quantity of rain has been given on which depended the harvest of the year. My Bramhin told me that he thought that each one of the 100.000 would on an average expend on this ceremony six pice (equal to six cents making in all a sum equal to 6000 dollars. The expense of maintaining idolatry in this country is incalculable.

Sept

If a Hindoo shaves his own head or face or cuts his own nails he is thereby polluted. Hence the very lowest of the people both male & female, employ a barber to do these things for them.

14 Gundurw an inferior god in human form fell in love with the wife of the god Ram & that he might succeed in his purpose of seduction he laid aside his natural form & assumed that of a crow. This so provoked Ram that he put out the right eye of of Gundurw while he was in the form of a crow. Hence, say the Bramhins, & they say it with the utmost confidence, in all countries crows can not to this day see with the

right eye. This punishment was afterwards mitigated by a singular blessing which was, as follows. Should any person die & his friends not offer to his departed spirit a cake to be eaten by the crows, that person could never obtain salvation. Hence to this day it is a universal custom among the Hindoos to offer these cakes to the spirits of their departed friends & as many as can afford it make the offering annually. Ramayun 11. ~~Book~~ Chapter

When the Rajah Dushrath, the ther of Ram a famous incarnation f Vishnu, died seven hundred of his ives were burnt alive with his body n the funeral pile. Ramayun 11 Chap.

When I read this account with

my Bramhun I could not make him acknowledge that it was a sin for females thus to destroy their own lives, or that it was impropper for Bramhuns to officiate in such horid business. The same Bramhun would think it a sin to destroy the life of the smallest insect tho he should do ~~& should do~~ it by treading on it with an unconscious step.

There is but little prospect of much improvement in the orthography of e Eastern names There are two reasons for this in addition to the carelessness of writers, 1st The difficulty of catching the exact pronunciation from the lips of the speaker & the still greater difficulty of different persons in catching & so correctly writing down the same sound from different speakers

These names are common to various languages but have some variation. Some different persons in different languages, or provinces will transcribe & spell the same words differently in a foreign language.

To day while I was speaking fifty or sixty people about sin & holiness, a Hindoo devotee, asked, as I have often been interrogated before, whether it was not sin to take the life of animals & eat their flesh. He maintained that it was sin & undertook prove it by saying that God had created ese living creatures & therefore it was ong to destroy them. It was replied at God had also made the fruits of earth & according to his reasoning was wrong to destroy any kind of d which God has created. I told him that God in his word had authorised us to eat as much of the fruits of the earth & of the beasts of the field as was for necessary for our comfort, & if we did this, giving thanks to God it was no sin. I then questioned him concerning the his own law which says that the man who kills the smallest insects commit a sin, & in another place it is sai that the man who, after having slain ever so many of his fellow men, falls in batt & thereby acquires great holiness & as a servan is received into the presence of God. Hence according to his own shasters the life of an insect is of more value than the lives of a thousand men, & the slayer of the former is sinful but the slayer of the latter is holy. How is this? The man wh many others with whom I have reasone in the same way, was quite confound & I then proceeded & spoke to the whole company concerning Christ & salvation thr his blood alone. There were present Portug Musselmen, Parsees & Hindoos

16th To day began to translate "a short Catechism" by the late Rev. John Brown, making some small alterations, interlining it with English. This will be a good translating exercise, it will be suitable for the moral instruction of our two boys, parts of it at least may be taught to the boys in the school without any offence, & some out of the school who wish to learn English, may perhaps be disposed to copy it off for the sake of acquiring English thro the medium of this Mahratta translation. Since there are so many persons here who wish to learn English, it is well worthy of consideration whether it would not be expedient to print something of this kind on this plan. The probability is that many of the natives would purchase a small, cheap book of this

kind for the sake of learning English.
This little book might contain a body
of divinity & while the persons were learning the words they would of course
gradually receive into their benighted
minds the great moral truths
conveyed by those words.

I have now finished the translation
of a harmony of the gospels which
contains what is about equal to
one of the gospels entire, also the
three first chapters of Genesis (omitting a
a few verses) & the third chap of
Daniel; one tract consisting of Exo 20
3-5 inclusive, Deut 27. 15, Jer 10, 1-10
Ps 115. 1-10. Rom 1. 18, Acts 17, 29 & 30 and
a very brief statement of the ~~ditto~~ atonement,
one prayer, one tract about the
length of a sermon, beginning with the
Lords prayer, then the ten commandments
then guilt of all mankind, the need
of an atonement, mans inability

to provide it, but made by the blood of Christ, free to all &c; also another tract of about the same length, & much like the other, but omitting the Lords prayer, some of the commands, inserting more precepts from the gospel, & dwelling more on the incarnation of Christ, his + sufferings for us, his death, resurrection &c. By deliberately revising these several times, I shall after a while have considerable confidence in their correctness. Lending copies, as I do of these to the natives, reading them among them & hearing their remarks on them, will prove a great help in making them what they ought to be. We are every day more & more persuaded of the expediency of soon printing some little things of this kind. We earnestly hope that ere long it will be in our power to do it

I have also made an attempt at a hymn.

23. The week past I have spoken of the things of God to from 250. to 300.

It is now about four months since I have made it a particular object to spend a part of each day among the heathen, in teaching them the way of life. As these months have been in the rainy season, the rain has several days confined me to the house. The number with whom I have daily laboured has gradually increased untill now. Tho it is still so small yet it is a great encouragement & comfort to me to think that I am weekly preaching Christ to hundreds who untill now have been entirely ignorant of him.

O! that I may have grace to be thankful for the privilege, & faithful in the work!

There are ~~two~~ two reasons why the number to whom I speak is so small.— First my imperfect knowl of the language which has inclined me to make my first attempts in a less public way. Secondly, as missionary preaching is quite a new thing in this place, it has for this reason seemed expedient, to be a little reserved at first, & to have the business increase gradually. From this time there is every reason to expect that, it will increase much more rapidly. So far as we know, God has not as yet given any farther blessing to our exertions, than to dispose the people to listen to what we have said to them. The Lord be praised for blessing us in this respect! Blessed be his name that the precious seed has been, in some degree sown in the minds of hundreds. God grant that it may yet spring up & bear fruit unto his praise.

In reproving the heathen for their idolatry, their most common reply is "We know that there is but one

God, we acknowledge but one; we do not worship these images as God, we only make use of them as helps in fixing our minds on the invisible God."

Sometimes they say "we know that the worship of these images is not right, but it is the religio of our fathers & the universal ~~prac~~ custom of our country. What can we do? What you say to us is very true & good but how can we comply with it? What will become of us if we do? Others will say — "Your religion is good for you & ours is good for us. It is a great sin for any man to forsake his own religi & embrace a different one."

Not a few, ~~have~~ to whom I have been speaking of Christ & his ~~only~~ great salvation, have replied "This is very true, it is just so in our shasters. Your Christ & our Krishna are the same. The very great simi-larity in the pronunciation, has induced me to use more comonly the name Jesus, that they might have less reason to think, that, when I am speaking of the holy Savior, I ~~o~~ mean their god Krishna who was the most notorious sensualist.

1. Oct. "We observe in other Christian countries, where they really believe the promises of God respecting the salvation of the Heathen, & when they labour to become useful to these poor people, that there the Lord remarkably blesses the preaching of the gospel"

Sermon preached before the Netherland missionary society at Rotterdam by Rev. Matth Jorissen minister at the Hague, translated from the Dutch.

Nov. 6th For some time past I have preached to the heathen every day

in the week without exception,
& on an average to about one
hundred each day.

160 G. H.'s private journal
for two weeks —

Nov.r 19th 1815

Lords day. In the morning I spoke in four different places to about seventy persons. In one of the places where I had not been before I read a tract, & addressed about twenty. At Boolashwer, a famous temple, a Brahman expressed great indignation - threatned - & told me I should not come there &c. I spoke cooly to him, & he soon went off apparently asshamed, & I continued to speak to a number of people who were present.

In the afternoon I spoke in another place where I had not before been, to about 20, mostly Catholics, also in four other places. At Mornadave, a place celebrated for temples & Hindoo religionists, I held a long discussion with some Bramhuns in the midst of 60 or 70 people. As I came away a Bramhun told me that there was no body there ~~was no body there~~ who could make a proper reply to what I had said. He enquired where I lived, & said he would bring a man who would reply to me. I desired him to do it. I spoke on religion also to two English pensioners. I lent a part of the harmony to a Hindoo to read. I have spoken in all to about 200 to day.

Individuals will sometimes ask questions so fore
to the subject in hand & so foolish that it is not easy to
answer the fool according to his folly. One came forward
to day in the midst of the conversation & gravely ask
"how many times the size of the ant was an elephant"?

20th. To day I have spoken in six different places & i
all to more than 100 persons. At one place I fell in
some Mussulmen. We immediately began conversation on th
subject of religion. Among other things I told them that
were right in saying that there was but one God & that
they were wrong in not receiving J. Christ as their Savio
& that if they continued to reject this Mediator, God wo
certainly reject them & their worship. I told them how Chr
had loved us & given himself to die for us. They replied
"How can this be true"? Where is it written? I told them
in the bible. They answered that this was not written
There a Jew who had fallen in, with about 20 others
replied ~~that~~ to the Mussulman & said that his (the Jews)
bible & mine were the same; upon which a new discussion
arose between the decendants of Sarah & Hagar, & as it
time for me to be in another place, I took my leave
went on. In the place to which I next went, I spoke to 50 or 60. Som
of the time a few of them mocked & were noisy. It is one
part of a missionary's trials rightly to bear the impertin
contradiction, insolence, & reproaches of men who are themselves
in the lowest degrees of degradation both mental & mor

He needs to have bound upon his hand & stamped on his heart those weighty admonitions of the apostle. 2. Tim 2.24-26 Heb 12. 3 —

21st. To day I have spoken in several places to about 100 people. Six or eight of them were Jews. In one place I addressed a considerable number in front of a large temple, where a woman was fulfilling a vow to the idol by giving it half a dozen small lamps, some clarified butter, coconuts, rice, flowers &c. I afterwards read & expounded, in the midst of 40 or 50, a tract which I have just finished. It was at a place where I have seated myself about sun set, every evening for a month past. As I proceeded some agitation arose among the people & one or two cried out "come away from him - come away". But the greater part were disposed to remain & listen to the word. Something like this has repeatedly appeared for two or three days past when I have been at the temples. Nothing of the kind has before appeared. I view it as an encouragement rather than otherwise, & as a proof that they understand me & probably feel some disquietude in their consciences. One blustered up & said to me "How many months have you been preaching to these people & nobody has regarded you". On my return home I fell in with some persons called Saduces I.E. washed from all sin. I spoke to them of the blood of Christ which cleanses from all sin.

I am now reading an account of the Old Danish mission at Tranquebar, in which I find much encouragement.

I observe among other instances of great succes
that in 1813 one whole village of 40 families with
their chief at once forsook their idolatry, broke down their
idols, buried them deep in the earth, cleansed their
heathen temples, converted them into Christian chapel
& were baptized in them.

22d Walked out as usual at 4 O'clock P.M. & spoke t
110 or 120 people. At a small temple in the sub
as I was reasoning with the officiating priest on t
absurdity of idol-worship he replied that it wa
so throughout the country, & that if they would th
away their idols at Momadave (the center of idol
in the island) he would throw away his.

I addressed some people at another place, where
there were several hundreds of images, under one
small shed which served for a temple. The images w
mostly made of wood. So far as I know this temple
is the only place on the island where sheep are sa
Here, at some seasons, scores of them are offered up t
these wooden gods, in the compass of a few days. In
first place the sheep is bought from the drover
from half a rupee to a rupee & a half. according to
quality. It is led to the house of the persons who are
offer it in sacrifice. A Select guests assemble. Musicians
are employed. Their ~~rugged~~ ragged sounding instruments beg
their hideous clang. They consecrate the victim by smearing h
head with several kinds of colouring stuffs, such as
as they apply to their own bodies for religious purpo

they also compel it to drink some tody (a kind of liquor extracted from the palm tree). The persons more immediately concerned in the offering prostrate themselves before the victim with the same reverance with which they bow before their gods. Considerable time is spent in this way. In the mean while three or four females prepare, each of them two or three earthen pots, one placed ~~set~~ upon the mouth of the other; all whimsically painted, & in the top most ones are lighted torches. Thus all things being ready, the music band take the front, (for the heathen sound a trumpet before them when they perform any special religious service) the females, with their pots & torches upon their heads, are set in rank, & a confused train of men, women & children together with the victim, compleat the procession.

The music is struck up with redoubled violence, & all start for the temple. A number of persons accompany the procession thro the streets who are employed, to dance, yell, play, & perform a variety of manoevers, which are childish & ridiculous, indecent & disgusting. When they arrive at the temple the whole procession, with the victim, march round ~~circumambulate~~ it several times. Then the victim is brought in front of the idols, where the same ceremonies are performed as at the house of the sacrifiser. After this the head of the victim is severed from the body & placed before the idol. The belly is also opened & a part of the liver is taken out & offered in like maner. Then the procession return & feast upon the flesh of the animal which has thus been sacrificed. These sacrifices are usually the fulfillment of some vow which has been made to the idols.

23d To day I have spoken in five or six places to about 100 of the heathen. I saw a man draging out of the house by the hair of the head, a woman whom I suppose to be his wife. Similar instances of abuse very frequently occur. One man sought of me medical assistance for a sick woman. Such applications are not unfrequent, & I am happy to say that in some instances I have rendered essential benefit. From my own observation I have no doubt but that many of the people perish miserably thro want of medical ai

24th. I have spoken in several places to 110 or 120 people, & lent three Mahratta tracts. At one place three Catholics were present & about 20 heathens. I addressed my discour to the Catholics, & took occasion to say all that I wished to say about the salvation that is in Christ Jesus, which was attended with this advantage, that the heathen heard attentively & without making those tedious replies & contradictions to which they are sadly inclined.

From 8. to 9 in the evening I spent in the house of a heathen where I read & explained a tract to a small company.

25th. To day I have spoken to about twenty persons, & in the course of the week to about 800. souls. Blessed be God for the privilege! I have noticed a few persons who have seemed desirous to hear all that I had to say; so much so indeed that they have been constant at the stated place where I daily repair, & some have even followed me from one place to another. But alas! when I fix my eyes only upon the people, all is dark as night. But whenever, by faith I am mercifully enabled to look to the sun of righteousness, all is light as noon. How great, how precious are the promises! Blessed is he that can trust in them.

April 7th 1816

Lords day. At 8 Oclock in the morning I went as usual for some time past, to the sea shore where the Musselmen bury, & where the Hindoos both burn & bury ~~them~~ their dead, according to the customs of their respective casts. When I arrived I found 50 or 60 heathens seated on the

beach at a small distance from the funeral pile of their deceased f
I found it easy to enter into conversation with them; & I sp
freely & fully of the great salvation, & exhorted them with out de
to embrace the free offer of pardon & eternal life thro a crucified
Redeemer, that thus they might be prepared to die in peace, e
the torments of hell, & enter into the joys of heaven. They hear
attentively & professed to approve.

I then walked a few rods & sat down under a shed in f
of a watch house: (for the Police constantly keep several sepoys
on duty in this vast receptacle of the dead). Here I spok
to 15 or 20 persons, some of whom were heathens & some
Musselman. A few yards from me a Musselman buria
soon took place. About the same time came a Hindo
procession, bringing a dead man to his burning. After
a short interval, came another Hindoo procession w
music, bring the dead body of a gosavee (one class
~~Hindoo devotees~~) According to their custom he was to be
The manner of doing it was peculiar. The grave was
dug in a circular form, about 3 feet in diameter
4 feet deep. The body was then deposited in a siting pos
with the legs locked together & drawn up close under the
which is the posture in which this sort of people sit at th
devotions. The hands were elevated about to a level w
the arm pits, & closed upon the breast, & in them the *ling*
carefully placed. The *ling* is a significant emblem of
what decency forbids to be named;
[redacted]
such was the deity which this poor deluded creature w
-ed, & to which he was scrupulously devoted all his day
Shocked at the awful spectacle my thoughts rush

orward to the resurrection of the dead & the judgement of all men.
seemed to see this deluded fellow being arising from the
rave, & with this overwhelming testimony of his guilt, his shame
his condemnation in his hand, approaching the barr of
nsulted & incensed Omnipotence. Gracious God! To what
verlasting shame & contempt" & woe must such vile idol-
ters awake at the resurrection day! And alas! how count
s the multitude of such guilty untaught heathens!
Could Christians at home, behold but one scene like this
hat farther need could there be of exhortation! Would
ot every friend of Jesus, in the fullness of his heart, exclaim
t me *give* – let me *do* something for the salvation of
heathen." Would not all cry aloud to the Redeemer "Lord
nd forth more labourers into thy harvest." Would not
very pious youth rejoice to say "Here am I, Lord send me"?
ut such moving scenes are as real as tho every Christian saw
m with his own eyes. Why are Christians so *slow* to *believe*,
feel, to *act*!!!

I addressed, as well as I was able the people ~~[illegible]~~
ho were attending on this interment; & then I walked to another
ot, where a dead body was burning, & there I spoke to five
f six. I then began to withdraw from this dismal spot.
ismal indeed! for here 5, 10, 20 or 30, of my fellow
atures are daily brought & deposited with the dead. There
t die, in all the ignorance & guilt of idolatry or Mahomedan
m. And for how many generations has this broad stream
human life been flowing into eternity! And how long
ll it continue to flow unmixed with the hope of eternal life,
s I was withdrawing, a Musselman with 3 or 4 others called
me & invited me to a religious conversation with them. I spoke
efly & went on.
n my way home, I came in the way of two Catholics who

were at work. I asked them how they could think them
Christians & work on the Sabbath! I attempted briefly to dis
to them the two widely different sorts of Christians which
there are in the world &c.

In the evening I walked out as usual. At one plac
I began to talk to some large boys whom I saw at play. Ab
30 persons were soon collected, & I sat down & read part of a tract t
them, & told them what they must do to be saved. In another pl
I spoke to 50 or 60 more. I addressed several other smal
collections of people & lent one tract. This evening I have spo
to not less than 120 or 130 & during the day to abo
220. I think that in speaking to so many I have neve
before met with so little contradiction.

8th. I was hindered from going out as early as usual, b
the great Disposer of all circumstances put about 100 pe
in my way, whom I addressed on the concerns of their
In one place I spoke to about 15 who were beggars
by inheritance or cast. I exhorted them to repent, conf
their sins, & *beg* pardon of God &c. I collected about 5
60 in another place, but some of them violently cont
dicted & one of them, (who has often heard me preaching
spoke as awfully of the blessed Jesus as ever the blasphe
-ing Jews did.

9th. To day I have preached to more than 100 people
In one place, as I was sitting by an obscure heathen te
& reasoning with some men about worshipping a stone
for their god, a very decent looking Mussulman came
& after listening a while he desired to speak. But he
no sooner began to display his zeal against *idols*, than
the Hindoos asked him why the Mussulman worship
the tombs of the dead, which were only full of bones &
The Hindoos boldly met the Mussulman on their grou
& the latter certainly do seem to worship tombs with

votion as the former worship their idols.
I soon resumed the conversation, & as I spoke of the
edeemer, the Son of God, the blinded & haughty Musselman
nt away declaring that God had no Son.
Almost in the center of the road near the same
pot, were several stones about the size of a goosegg,
th some red colouring stuff upon them. These were a
indoo deity. I unconsciously stepped on this strange
eity, as I suppose 50 other persons must do every day.
d bystander apprised me of what I had done; but
ithout seeming to expect an apology. Alas! into what
inconceivable degradation & misery are such idolaters
lunged! I should not know how to give the entire
haracter of the Hindoos, in a few words, better than by
saying that "They are ready to believe any thing but
he truth, to worship any thing but their Maker,
to do any thing except that which is good." To what
glorious triumph is the cross of Christ destined in the
midst of such gross idolatry: a thought, which when
rasped in faith, transforms in a moment, the most over-
helming discouragements, into the most transporting
couragements.
As I was walking in an obscure street, a man
hom I knew not, called to me, & began to speak of
eligion, which gave me an opportunity of speaking
12 or 15. On my return home I turned aside
a large temple where 300 or 400 people were assem-
d to be instructed in the fooleries & vices of their gods.
ere I found an opportunity of speaking to a number
I suppose I might have drawn away many, but I thought
more judicious to forbear

10th I have spoken to about the same numbe
to day ~~that~~ I did yesterday. I met with no contradi
except in one place, where the individual alluded
on the 8th came up after I had been addressing the pe
-ple for some time, & opposed with great violence. In
another place I began to talk to about a dozen
children, from 8 to 15 years of age. I questioned th
about their Maker, & told them how such childre
were taught in my country. I repeated the common
to them, & spoke of the awful place to which the
wicked would go at death, & also of the happy place
which the good would go &c. A number of adult
came & listened also, & both they & the children seem
to be pleased. This is what I often do with the child
& sometimes I have 20 of them around me in one
place. In general they are willing to drop their
play, & listen to what I have to say; & they seem highl
gratified with the notice I take of them. Hundreds
them in different parts of the town know me, & th
often run out to give me their salam (bow). Wh
can tell what may be the ultimate consequen
of the little seed which may be thus scattered, & of the
friendly impressions which may be made thus ear
upon their tender minds!

11th To day is the annual pilgrimage to Mahalak
the godess of wealth, whose temple is situated by
sea side, about 2½ miles out of town. The crowd
of people who flocked there was immense. It wa
with the greatest difficulty that all the peop

uld force their way near enough to see the idol
present it with their offerings of coconuts, gee, flowers,
ocks which were offered in sacrifice, I found the op
portunities for speaking to the deluded people more favour
ble than I had anticipated. I spoke repeatedly ~~in~~
different places, in the midst of large numbers, but
om the bustle & noise, perhaps not more than 150 or
00 could fairly hear me. I found far less opposition
contradiction than I expected.

P. To-day I went first to the burying & burning
round where I found one Musselman burial & two
Hindoo burnings. One of the bodies for burning was
the corpse of a poor heathen, who yesterday performed his
ilgrimage to Mahalutsama. He returned at night
hanged himself. While there I found opportunity to
peak to about 50 persons. I went next to a heathen temple
here two women were performing their vows to the idol.
his they did, by measuring the distance from their house
the idol, falling at full length on their faces, then
ing & advancing to the spot to which their extended
nds was reached at their previous prostration. A number
musicians preceded them, & a train of attendants followed them.
ey also brought offerings for the idol such as lighted tapers and
owers, gee (clarified butter) coconuts &c. These vows are
equent among the lower classes of Hindoos. Here I
oke to 30 or 40 people. From that temple I walked a
small distance, sat down & began to discourse with a
w people & soon I had an assembly of 50 people.

It being Good Friday I ~~nent~~ went to the Catholic ch
where the crucifixion of the Savior is represented annu
in a stile perfectly theatrical. In the midst of a sermon
(in European Portugues which very few of the people under
a curtain draws, & an image of the Savior is seen, bleed
on the cross. At the same instant the people fall upon t
knees, cross themselves & beat their breasts. After a wh
the image is taken down, put upon a beer, which, with
virgin Mary on an elevated platform behind it, is carri
several times around the church yard, & all is attend
by innumerable ceremonies portraying the most egregi
& deplorable ignorance, superstition & nonsense. The co
of people of all discriptions was immence. My object
attending (for I had repeatedly witnessed it before) was to im
-or-to instruct some of the ignorant spectators in the k
knowledge of a crucified Savior. The occasion was favo
I suppose I addressed 150 persons. A number of th
were Catholics; but the most of them were Hindoos,
whom I spoke in different places around the church.
The substance of what I taught them was, - that Chri
who is God, did become incarnate, that, as represente
on the cross before them, he did suffer & die for the
of all men - that all who repent & believe on him wi
be saved, & all who do not will be damned - & that
faith was the hiden work of the heart producing ho
-ness of life; but that it was a great sin to make a
image of any thing whatever, to call it God, & to fall
down & worship before it. &c &c

13 To day I have spoken to more than 100 people

At one place there were about 20 in a school, & t was quite unusual a number of the scholars were, ould judge, from 18 to 25 years of age. I was acquainted ith the master & several of his scholars. One of them anded me a paper which he was reading, & the first ing I read was that the invoking of the name of Hurree (commonly understood to mean Krishna) was e fire which purges away all sin. I read no farther, but began to labour to convince them, that it was in ain to invoke the name even of the true God, unless ere be love to God in the heart, repentance for sin &c. that to invoke the name of Hurree who, as they all new, was grossly immoral, could not take away sin. instructed them to repent & worship the true God.

Dear Sir, the preceeding is a pretty fair pecimen of what my private journal would be f I kept it regularly. The last of these two weeks owever I found more opportunities for speaking to a larger umber than usual. — With great joy we have just eard of the safe arrival of our five brethren at lumbo & of their very encouraging reception by the Governor. But with the greatest concern have we just heard a rumour f another war between England & America. We expect rite you at large in a few days, therefore I send you wo sheets which were on hand without adding any thing ore & shall wish to know ~~if~~ whether they reaches you

mbay
7 April. 1816

Your brother & fellow servant — Gordon Hall

Mr. Mills private journal of two weeks.
Nov. 19. to Dec. 11. 1815.
Recd. by the Glide, Nov. 19. 1816

The Revd. Samuel Worcester D.D.
Salem
Massachusetts
U.S.A.

Bombay July 12 1816

Revd. dear Sir,

On the 6th. Inst. we wrote you a joint letter, & what we send now we commit to the care of Capt. Austin, of the ship Fawn, who, before he returns to America, expects to go to Calcutta, after stopping at several intermediate ports, so that our next letters will probably reach you as soon as this. We do not therefore think it necessary to write much at present. We send you our Journal up to the present time, with the omission of some such parts as we have before communicated in our frequent letters to you. We have included in brackets such things as we think there are special objections to as articles to be published, tho they may with propriety be communicated to the Board. We send you a trunk containing several books &c. They are principally an Arabic bible & Testament, a Tamul bible, a Mahratta testament, parts of the scriptures in Hindoostanee, our translation of Matthews Gospel, the Coran, Arabic & Persian grammars, an English & Persian Dictionary &c. With few exceptions these were all presented to us by different persons.

observed the liberty which we have taken, repeatedly in recom̃ending these & other fields to the consideration of the Board. We have often felt a delicacy & embarr -ment in doing this, lest you should think that we assumingly transcend our proper limits. But on the whole we cannot but believe that you would wi to have us feel perfectly free & unrestrained in a communications to you, especially on such subjects.

In our last letter there was one sentence which we intended, but forgot, to include in brackets, as of a private nature. It was the sentence in which the Arabic & Persian languages are mentioned, & the necessity of taking up the translation of the Scriptu into both of them. Mr Martyns translation of the N. Testament into the Persian, is known to the public. But I think it may well be doubted whether too much in favour of the perfection of this translation, is not inferred from the adulatory, court, ~~declaration~~ declaration of an Eastern King. Except this trans -lation of the N. T. the bible remains to be translated int the Persian. Concerning the Arabic, the old trans lation is not brought into the account. No modern translation has been made. Mr Thomason of Calcut a most excellent man, is now engaged in the Arabic translation. He never was in Arabia, but has lea the language from books which are in a stile ver different from the language now spoken by the people at large. Mr Davis, an other excelle you in the latest information about Mr Thomason's translation. He told us that Mr T. was proceeding in the work without any Arabic assistant. This is the foundation of what we said concerning this subject in our last letter.

We would mention with gratitude that Capt. Austin has been extremely kind to us. He was particularly desired by Mr Gray, to show us any favour which he might find himself in a situation to do. Capt. Austin has generously (partly on his own account & partly on Mr Grays account) furnished us with several very acceptable articles, in the way of stores, from the ship.

You will observe that letters & other things wh. you have sent for us by way of Calcutta, have been greatly delayed there & some of them lost. We wish we had some better arrangement to propose. We have thought that you might often find it convenient to commit your parcels to the particular care of Captains or Supercargoes, with a desire that they would immediately forward them to us by ship, which they could do without much trouble, being in the midst of shipping business, & ships being almost every week, leaving Calcutta for Bombay. Those letters which it might be important for us early to receive, they might immediately, on their arrival put in the post office. The postage they would have to pay would be at the rate of 1½ Rupees to the single letter. We have thought also that an arrangement which would secure a speedy transmission of parcels &c to us from Calcutta.

Respectfully & faithfully
Yours G. Hall

Revd. S. Worcester D.D.

The Revd. Samuel Worcester D.D.
Salem, Massachusetts
U.S.

~~Messrs Hall & Newell~~
Bombay July 12. 1816.
Recd. April 1817.

Revd. and dear Sir

I send you two manuscripts, one of 50 pages containing remarks on school books & the other 24 pages containing such notices relative to my labours as I from time to time have felt inclined to make. I have before sent you a larger parcel of this latter description. I keep no regular journal & I hardly think I shall for the future first because it consumes so much time & again because a constant repetition of things so similar is tedious & I think useless.

I have the happiness to inform you that on the 19th of Decr last I was married to an English lady whom I much esteem & love. I had proceeded on the business before br Bardwell's arrival. But before I proceeded or had formed the least determination to proceed, it was the united opinion of br. N. & myself, on becoming acquainted with the lady, that could she be obtained by either of us she would be a valuable ~~[illegible]~~ acquisition to the mission. She has been some years in the country & has acquired a knowledge of the Hindoostanee one of the principal languages of the place. I have great occasion to praise God for the manner in which he has provided for me.

But perhaps you are surprised at hearing of my marriage. For in your

tter to us of May 6. 1816. you speak of
ne of the Committee seeing Miss Goodwin
n the subject of coming to India.
For myself I must say that this a
little surprised me, for many months
before the date of your letter Dr
Spring - Dr Porter & Mrs Farrer had
consulted on the subject - & the result
of the consultation as communicated
to me was "that the thing *must* be dropt"
These are the words. Besides communi
from the lady herself & also from th
minister of the place at her request,
were equally decisive. But all is
past I have no occasion or wish
to say more. It is a consoling reflection
that a kind Providence overrules all
the events & circumstances of our lives.

I write in the greatest haste for we
are just now informed ~~of~~ that the
ship sails tomorrow ~~at~~ which is about

ten days sooner than we expected.
I remain
Dear Sir
In Christian esteem & affection
Yours G. Hall

Bombay
Feb. 3d 1817.

The Revd Samuel Worcester D.D.
Salem
Massachusetts

Bombay Feb. 3. 1817
Mr. Hall —
Recd June 12. 1817.
Answd June 23.

Bombay July 10th 1817

Dear brother Mills,

You do not write to me as you ought to. I have received but three letters from you since I have been in this country. Mine to you have become so numerous that I have "left off numbering". Therefore you will have no reason to complain should I in my present great hurry write you but a few lines.

You will have learnt before this reaches you that br. Bardwell has joined us & that we have commenced printing. We shall by & by have completed the gospel of Matt. Our schools (5 in number) are going on well. One school is for Jewish children & in it are about 40. boys. It is taught by a Jew. A scripture tract which we have printed is daily read by many of the boys heathens & Jews in the schools. We hope to push this business of schooling much farther, & hope for much good from it. There is one Wesleyan Methodist Missionary in Bombay. We are on good terms. The brethren at Ceylon get on very encouragingly.

We write for *six* more missionaries at this place. There are close at hand *three* other stations to be occupied - The *fort* - *Mahim* & Tannah. At these stations each missionary would have from ten to twenty thousand natives dependant on him alone for Christian instruction. The mission at Surat (2 mis. there) is getting on well - More mis. are expected there. The cause of Christianity is gaining ground throughout the country, tho there are but a few conversions.

The door is becoming more & more open for mis. to enter this country. Thousands are needed. Let this always be kept in view. And if they be not forth coming alas! the guilt ~~of~~ the Churches - alas. the eternal ruin of the souls of these heathen.

Now while God is so extensively pouring out his Holy Spirit, awakening the people a sense of ~~[illegible]~~ eternal things - converting so many sinners, reviving the power of religion in the hearts of so many Christians & causing them to feel the constraining energy of a Saviours love; *now* *now* is the time to induce ~~of~~ the minds of the new born souls, these revived Christians, into great & noble plans of Christian

nevolence — Now is the time to enlist every
gious heart in the great work of evangelizing
the whole world. Now mark the proverb.
trike while the iron is hot." Now is the
time when a single man of ~~home~~, energy
at home, ~~away~~ by soliciting the attention
of Christians, & directing their minds to wise
& comprehensive plans, may perhaps do more
for the conversion of the heathen, than an
hundred miss. who are laboring among
them abroad. Dear brother see
how much it is possible to do.

I have so many pressing avocations
~~that~~ I can only scribble but a little
& ~~that~~ in the utmost haste - Write
to me frequently if you expect to [illegible]
many more letters from me.
The detail of our missionary proceedings
we can only communicate to the Board
& ~~them~~ our private friends must look.
When you write suggest to us ways &
means of doing more extensive good.
And if any thing occurs to you which we
ought to write upon - freely mention it.

Continue to pray for me.
My love to your dear father if alive
I remain your brother & fellow servant
in the gospel G. Hall

P. S. Do you enter fully into the views o
Pacificus on the subject of war? If
I would almost say to you." O. fool & slow
of heart to understand all that Christ & h
apostles have said about war." I hav
long been a most settled Quaker on this subject

The Revd. Samuel Mills Junr.

By the Cicero
Capt. Edes

Geo. Gordon Hall
to
Rev. S. J. Mills.
Bombay, July 10. 1817.

#67 Bombay Dec 13. 1817.

Revd. and dear Sir,

I do not write because I have any thing important or interesting to impart in addition to our joint communications to You & to Mr. Evarts, by the Fawn. Indeed I have never before found myself so barren, nor so much inclined to depression, from which I think I have in general been preserved above what is common. You see that we can communicate to you no cheering news of conversions from heathenism to Christ, under our ministry here. While this trial is felt by us in this heathen land its severity is augmented by the anticipation of its discouraging influence on our Christian friends at home.

Instead of observing any success of the preached gospel in this region, there are new clouds of darkness overshadowing us. I allude chiefly to the present war between the English & Mahrattas. Tho this war will doubtless result in the augmen

tation & extinction of the British power in Ind
& although this again will without doubt,
ultimately promote the cause of Christianity
in India, yet the immediate effects will be
the minds of the people (particularly the Hindoo
exasperated against those who usurp the
possession & dominion of their country; & of course
inveterately prejudiced against the religion of
their enemies.

Were it not for the irritation which must
necessarily be excited, such an event would tend
immediately to undermine the Hindoo idol
& thus would it mediately tend to the propagat
of Christianity. The reason is, like ~~all~~ all national
established religions) the Hindoos connect their
religion with their civil government, & the same
term of existence they affix to both. They
say that it is predicted in their books, & the
sentiment is common among them, that at
some future period, which for aught they
know may be near, both their religion & their
governments will be utterly subverted, & that
some one religion will universally prevail
Having imbibed such a sentiment as this,
they would naturally conclude, while witnessin

the amazing progress of the British power,
that the power of a Christian people, that
this is the power & thus the religion which
be universally to prevail. I have repeatedly
heard it acknowledged by them that they
think it probable that the religion of
Christ is to be the religion of all the world.
While therefore they see their civil governments
falling to the ground, & the extinction of their
religion thereby indicated, it would seem
as tho every successful war against their
empires, ought to ~~move~~ admonish & dispose them to renounce
that expiring religion, & embrace that true
which is destined to a universal prevalence.
But the history of man presents us little else
than a detail of the tyranny of passion over reason,
& moral theories mocked by their result.
The English have taken possession of the Konkan,
or the low ~~coun~~ country between the great
range of mountains & the sea, & Surat on
the North & Goa on the South.
This will very soon afford farther facilities for
spreading the Gospel on the neighbouring
continent.

We are fast distributing the gospel of Matthew & tracts.
Many of these have found their way on to the continent.

It is pleasing to see numbers of the Jewish lads from 12 to sixteen years of age, come & solicit copie of the Gospel of Matthew. On their last sabbath three of them came to me.

I remain, dear Sir, with love & esteem

Yours G. Hal

The Revd. S. Worcester D.D.

Salem Massachusetts

U. S. America

Favoured by Capt. Austin
Ship Tower

April 7. 1818.

Bombay Decr. 15. 1817.

Very dear Sir,

(You will see from our communi-cations to Yourself & Mr. Worcester, how we are getting on. We preach Christ daily, but alas! who hath believed our report — to whom has the arm of the Lord been revealed! Still the eed may yet spring up.) Here is our hope & ur support — God grant it may be so. For a week past I have been delighted with the pplications for the Gospel of Matthew & the tracts that we have printed. I think I have, within a few months past distributed nearly a 1000 of the Guzerattee tract & about half that number of the Scripture tract in Mahratta, a hundred or more of the tract we have just printed & about the same number of copies of the Gospel of Matthew. These I have distributed with my own hand, not knowing particularly how many my brethren have dispos . Within a week past a considerable number f young Jews have come to the house & solicited opies of Matthew: four one day & three another. Just before I took up my pen to write this letter hree Hindoo boys came to beg tracts. I gave to

each of them. And since I began to writ
one of them having gone away, returned
with another lad who desired a tract. Wh
I gave. It is but a very short time s
they began to come to our house to solic
these things.

(You see that we have six schools and th
native teachers & about 400 boys belongin
to them. We have agreed to open severa
more in the distant parts of the Island, a
soon as we emerge from our present hurr
We wish & hope soon to establish schools
on Salsette, where, so far as we can learn
there are no native schools) We see
nothing to prevent our carrying this plan
of schooling to a great extent. We hope to
it, & have it in contemplation soon to pu
a catechism & other school books. This plan
of schooling is exceeding popular in Beng
& has obtained the patronage of Governm
In short all sorts of persons, religious &
irreligious seem to applaud it & I think it a s
tho a gradual sa method for the conv
of the heathen. It must certainly produce
great effects in due time.

This part of our schooling system has certainly far exceeded our most sanguine expectations, while another part, that of getting orphan children to bring up in our families has fallen as much short of our expectations. Formerly in writing on this point we were rather misled in our views by those in whose judgment and information we confided — our desires were ardent & our expressions too sanguine, while our friends at home inferred more from what was written than was anticipated. Besides the circumstances of the place since the time of writing have been more unfavourable to the obtaining of orphan children than they hitherto were. I fear that the disappointment on this point will have an unfavourable influence on the benefactions of Christians at home. But those who have felt dis[illegible]sed to contribute to the support and instruction of heathen youth, have ample room. [illegible] cannot at present

obtain children to bring up as Christians, yet
we can extend schools far & near. These nee[d]
their patronage & promise perhaps even
greater usefulness. Would it not be bett[er]
for them to contribute their money for
the general object of instructing poor
heathen children? We leave this for
you to manage with the public as
you may think best. I write in
the utmost haste & therefore
you must excuse ———

Be so good as to direct the accompa-nying letter to S. Mills — I send you
a copy of all that we have printed
except the first sheet of the Acts.

I remain Dear Sir,

Affectionately

Yours G. Hall.

Rec^d from Rev. G. Hall
pr. Ship Baron
April 7, 1818

Bombay. Decr. 15. 1817.

Dear Brother Mills,

My last letter to you was of July & went by the Cicero, Capt Edes. Your last to me was dated New York. June 1816. I wish I could write something to cheer your heart. but have nothing particularly interesting to commu nicate. Br. Bardwell is now almost recovered from a dangerous sickness. All the rest of us are in good health. We have printed two tracts – the whole of Matthew – & have begun the Acts. In a few days we shall put to press the first number of a series of tracts which are to present a connected, brief & compre hensive summary of the bible. We shall probably soon print a short catechism for the use of the schools &c. We now have six schools. More than 300 boys belong to these schools, tho their attendance is irregular. The word of God is read in them daily. In the first school are about 40. descendants of Abraham. Many of them are so far advanced, tho the school has not been long established, that they can & do read the Gospel of Matth fluently. In stead of having any objection to it as a school book they seem anxious to be presented with it. So it is with many adult Jews. This school affords us peculiar satisfaction. May the blessing of Abraham come upon it.

We have one other school hardly less interesting. It is taught by a Jew, brother to the man who teaches the Jewish school. It is composed almost wholly of children of the Mhars so called, a race of outcasts, the lowest of all the Hindoos, eaters of carrion, & very abominable in the sight of all the other Hindoos. So far as we know there never was before, such a thing as a school among this miserable class of people. The school has been [illegible] but a few weeks. About 30

boys have been collected. Many of them hav
made considerable progress in learning t
read & write their own language & several
them are now beginning to read the word
God. We expect shortly to open several ot
schools on the more remote parts of the Isla
& on Salsette.

This branch of our schooling plan has succe
far beyond our expectation. But an other br
that of taking children to bring up in our fami
as Christians, has fallen short of our expectati
& we fear that it will fall so far of the expectati
of our friends at home as to have a discoura
influence on their minds. They have inferred
more from what we have said on this point th
we intended. We do not despair of yet obtaini
such heathen orphan children. The time has bee
when we might have obtained some, if we ha
been in a situation to receive them. It may occur
again, & we shall not fail to embrace it to the
utmost extent. In the mean time those who ha
wished to become responsible for the support
of an individual child, can if they choose ~~to~~
undertake the support of a school of 50. or d
heathen boys, who will be taught daily to read
the Scriptures, repeat catechisms &c which may
perhaps be considered as even a more promising
object than the other.

The plan of instructing the natives by means of
such schools is rapidly extending in different parts
of India & is very popular with all sorts of peopl

We continue our preaching. But it does no
please the Lord to bestow his converting grace.
As yet, no light springs up to cheer the darkness th
surrounds us.

The Mahratta nation has during the last month
commenced a war against the English. The latter
have taken possession of Poona & the Mahratt
Chief has fled. It will doubtless terminate much
to the disadvantage of the Mahrattas —

r four Months past we have been looking out,
with high expectation, for the arrival of three or
four more Missionaries from America - but
cannot hear a word about them.
The last time we heard from Ceylon, Dr.
Warren was dangerously ill with a return of
his old complaint. The rest were well & their
work was very promising. The mission at Surat
getting on well. There are three missionaries there
at present. Nothing more about India —
What are you doing & intending to do? How is it
the missionary zeal of the American churches to be perpetuated
& heightened? How many men are they likely to dispatch
annually on foreign missions? To what regions of the globe
does the public sentiment, incline, principally to send
missionaries? What is likely to be done for South
America &c — All these things I wish to know.
& many more like them. You are much indebted to
me on the score of letters. Can you think that
I have more leisure to write to you than you
have to write to me? I can find time to write
two or three letters by the present most favourable
opportunity. One of them is to you, & in haste.
My love to your dear father & mother
Connecticut friends when you see them

The Revd. Samuel Mills Junr.

Rev. Gordon
To
Rev. Saml J.
Bombay

"A few remarks on the practice of experiment of Native Biography.

"The study of Biography is the study of the mortal body, which consists of five elements, & the number of veins is seventy two thousand, among which are three veins (or canals) denominated thus Ida, Pengalla & Sushumna, watching in the body. But the individual, by not keeping their accounts, occasions the mortality of the body. Because in the body, the two breaths, left & right passing & repassing thro the nostrils, which the Natives denominate Solar & Lunar, the difference of these two breaths if studied between solar & Lunar, life will not soon depart. This study is to cleanse the interior parts of the body under the womb whereby all the dirts & diseases pass off, the strength from the nine doors of the body

(i.e. the action of the nine organs) will not go i
vain & will regulate the digestion - then the
student will be mounted upon the two
breaths Solar & Lunar & these metals Quicks
& Sulphur, may be eaten under the said
two breaths & under the inspection of the
excellent preceptor, The metals will not
create any salivation, or spitting, nor occasion
any heat in the body, but will render
it forcible & strong - When these two qualiti
shall combine with the quality of the strength
of the body & when its vigour shall ascend
in the interior part of the forehead, then the
bodily frame will become tender" -

"Thro the knowledge of this biography a
soul will obtain happiness. - The study
of eating the Quicksilver & Sulphur must
be pursued for twelve years.

If an old subject shall eat the preparati
it will transmute him into a youth - & i

a youth shall eat it, it will perpetuate his youth — If a female shall eat it will metamorphose her into a female — her breasts & courses will disappear – she will be strong & if she make urine upon copper it will change it to Gold – & many other like things are achieved by the art."

" The Author begs leave to state that he is studying the above practice, & having but little experience, he has not yet fully reached the summit. He has therefore for certain reasons disclosed the above to your honour. If your Honour should desire to see, I will exhibit my practice. Nobody appears to study this practice. I have therefore preferred this petition. Should it please your Honour I will proceed to complete my scheme within six months & will exhibit its effects.

Written by the direction of the Author of the Native Biography."

I am Sir

~~With the greatest respect~~

&c &c &c —

(Signed)

Native Biography.
Recd from Mr. G. Rice.
April 7. 1818.

This I have copied merely as a specimen of Hindoo credulity & folly, fraud & impiety.

Bombay March 28th 1818

Revd. and dear Sir,

Yours of June 2d. 1817 came to hand only a few days since. Accept my most hearty thanks for your kind congratulations & wishes relative to my marriage, which may the blessing of God continue to follow to the end of our lives. O! that we may suitably feel our dependance on him for all things temporal & spiritual & be enabled to receive all with thankfulness & to improve all to his glory!

As your kind letter came to hand just as we were engaged in making our our quarterly communications, & also consulting & arranging about the settlement & our sisters & our newly arrived friends, I cannot write you but in the most hasty manner, putting over

enquiries to a future opportunity.
Our joint communications will give
you a view of our missionary circumstanc
God has blessed us with a daughter
which was born on the sixth of Jan
& given up to God in baptism on the 21st of Feby.
Here, dear Sir, with much regret, I
will mention a fact which I think has been
too long concealed from you. For about
three years past, Br. Newell has been at a
stand on the subject of baptism, & has
during this period refused to act in any wa
in favour of administering this solemn ordin
to infant children. But his mind I beli
has not been fully settled on the subject & it
is to be hoped that he will again see his
way clear to act with his brethren on th
I have told him that I thought he ought
not to forbear communicating to you, a
circumstance so interesting & important, I kn
not but he has done it. Be that as it may
the fact is now before you & unless you
should see important reasons for the contrary
I should think it best to have the fact remain
a secret with you for the present, & if you

think. I have done wrong in communicating it
eprove me for it.

Mrs. Hall, in a few subsequent lines, will do
rself the pleasure of recording her expression of gratitude
& love to you while I remain

Your Affectionately G. Hall

Revd. & dear Sir

Tho' I am personally unknown to you,
ou will I trust, pardon the liberty I take in
ddressing you by way of postscript to Mr. Halls
pology for a letter, since by Divine Providence I have
en brought into so near & responsible a relation to ye
merican Board of Commissioners by my marriage to
one of their missionaries, Accept my sincerest
hanks for all your congratulations, kind wishes and
pressions of Christian friendship for one so unworthy
Most happy shall I be if thro' abounding grace I may
found faithful to my Saviour, & in any measure
encouragement & help to my dear husband in ye
y arduous & trying, but important & glorious work
a missionary which may God grant for Christs sake —

We are all made joyful by ye arrival of so many other
llow labourers. But it may be as unbecoming as it is unnecessary
me to detail to you, Sir, any of ye concerns of ye mission, since
u will receive such numerous & full communications
ye present opportunity — — — Thursday ye 20th. I had ye

happiness of accompanying Miss Thurston to St Thomas's Ch
where the marriage ceremony between her & Mr Newell
was performed by the Revd Mr Wade senior Chaplain –

But it will be more peculiarly their happiness to
communicate to you on this subject – –

Allow me to solicit an interest in your prayers
and to subscribe myself

With great affection
and respect
yrs.
G Hall –

P. S. Since I began to write, I have been highly gratified by the perusal of a Report of a Society in Calcutta entitled "the School-book Society" – the object of which is, as the title imports, to furnish elementary books for the schools in India – The plan is comprehensive – It contemplates a complete set of sch books in the various languages – beginning with Alphabets & proceeding thro' reading, writin & arithmetic – to Geography – Astronomy, history, chronology &c – In many respe it is much like the school books about whi I once wrote you. But I understand that religion is to be excluded. Should this be the case, still it will prove a very powerful machine in aid of Christianity. I cannot but gaze at this society as a new star of the first magnitude. Many natives are patrons - & a number on the Committee -

Somewhat of the same nature is the Charitable-Medical establishment, projected in Calcutta, a hint of which you will see in a printed sheet which you will receive. A remarkable instance of the blessings of Christianity in its ameliorating influence upon mankind, even where conversions are not wrought.

April 4th. 1818

Rev. G. Hall —

Bombay March 28. 1818.

Recd. by Malabar. Capt. Orne.
July 23. 1818.

The Revd. S. Worcester D. D.
Salem. Massachusetts
U. S. A.

Favoured by
Capt. Orne. Malabar } 6

Bombay April 12th 1818.

Revd. and dear Sir,

I do not allow myself to write on the sabbath, unless it be something of a devotional nature. I will just state a circumstance, which, this holy sabbath, has afforded me much pleasure. Capt. Lander, & Mr. Apthorp, who have repeatedly been present at our religious vices both in the fort & at our own house, were present today. They both appear like pious men. Our conversation to day turned principally on the observance of the sabbath. Capt. L. allows no work to be done on board his ship while in port. And, grievous to relate, for this fear of God, he is derided by the other American Commanders— But he stands fast, & his example, which, I presume, is the only one in the harbour, proclaims the Lord of the sabbath, & the glory of God in this heathen land.— It did my soul good to converse with him— I said all I could to encourage him in his good way & have no doubt but that he went away strengthened. Let his example be told to his credit & Gods praise, for the encouragement of the good & for the rebuke of the wicked— He told us of a certain Captain from Salem, who ordered all his men to bring forward and throw overboard all their bibles, for he

had never been in a ship, in which there was a
bible, which had not contrary winds. Aught n
such a man to be exposed & held up to publi
infamy? — Cannot something be done to persua
mariners to pay *some* regard to the sabbath?
It certainly appears to me that much might be
done. There are three classes of persons to be addr
on this subject, first the owners, freighters & consig
of vessels — 2d commanders & other officers & 3
the crews. Able pleas in the form of tracts
addressed to these several classes of men, showin
them the *unnecessariness* — the *wickedness* — the
temporal & eternal *evil* & *misery* of almost the
whole of their pretended *necessary* labour on th
sabbath, would in a little time produce a
very visible & important reformation, if they
were diligently distributed among those for
whom they were designed. If such a plan we
vigorously followed up, would not the first cl
of persons soon be ashamed to have it know
that they required the officers of their ships to d
business on the sabbath — & would not the offic
too be ashamed to have it known that they
without any regard to the sabbath, required their
men to perform all manner of work on that d
as on other days — & would not the sailors too,
begin to demand as their sacred right, that rest

the sabbath which the Lord of the universe
has commanded to be extended even to the beasts,
& in those monstrous instances wherein this rest is denied them,
might we not hope that many a sailor would
be led to fear God rather than man?

The same grand object might probably be
much promoted by collecting & publishing a
great number of authentic biographical sketches & facts & anecdotes,
how mariners on the one hand, have feared God
& honoured his sabbath & prospered in doing it,
while on the other hand, many have cast off his
fear, disregarded his holy day & suffered in a
signal manner for it.

13. Monday. Capt. Larder, expects to sail in the course
of this week. I wrote you a few lines by Capt.
Orne, acknowledging the receipt of yours of June last, &c.
By the present opportunity I shall write you
more or less as opportunity & matter shall offer.
You speak of Wards book on the religion of the
Hindoos. As to any discrepancies between what
he & we have written, in the first place both
are liable to errors, & in the second place in two
places so distant from each other, with so many
provinces & dialects intervening we might easily
suppose what is known to be the fact, that on the
opposite sides of India there is a material difference

difference as to many of the customs & religious ceremonies of the Hindoos. The same ceremonies a differently performed in different Hindoo countries & in one region there are very famous ceremonies which are utterly unknown in another region of India. The same may be said of the manners, dr buildings, & in short of almost every thing pertaining to the country. This circumstance, has, perhaps without a single exception, led every writer of Indian th into errors greater or less. The strange propensity in journalists to aim at puffing into importance their own writings by drawing great national characteri from the little localities which fall under their ow circumscribed observation, has ever been heaping fault scandals on almost all historical & geographical compositions, & no where has it been more prolific than in the East. —— I know not what parti-cular discrepancies you allude to & therefore cannot remark upon them. I can assure you that I feel a greater reluctance now, in writing about this country than I did three years ago, I am sure I know far more about it than I did then. Still I am not aware of any material inaccuracy in any thing that I have written.

So far as I can judge from my own knowledge & from the remarks of others, I thin

Mr. Wards book is decidedly superior to any thing of the kind that has been published. — The matter I think might be much better arranged & the style improved. It might not be strictly correct to say that the Hindoos have *no* *system* of religion whatever. Certainly there are a great many opinions about God & angels & devils & men & futurity which they hold in common, tho so far as I know, these opinions are no where collected & reduced to any thing like systematic order. I have thought that the most concise & luminous method of exhibiting the Hindoo religion, would be, to adopt, as a general model, the Christian system of doctrines, & beginning with the being & attributes of God, to take up one point after another, throughout the system. I would first collect from their sacred books, the Vadantee or philosophical opinions & sentiments concerning the first point in the theological series, stating as definitely as practicable, the proportion of the Hindoos who are acquainted with these Vadantee opinions, the degree to which they are influenced by them, & how far that worship inculcated by the Vades may be traced among the monuments of Hindoo religion & the existing customs of the people. — On the same point I would next collect the opinions inculcated in the Puranas & other popular books on the Hindoo religion, stating the proporti of the people who understand & hold to the doctrines of the Purans — & describing the images & symbols in the temples, & their ceremonies, which relate to the par -ticular point under consideration. Thus would I proceed with each point in the system.

Upon some such plan as this I think the whole system of Hindoo religion, if there be an might be reduced to more order, & be broug into a much smaller compass & a much mo interesting form than has yet been given to i

But it may perhaps be doubtful whether a missio would be justifiable in spending much of his tim in executing such a work. I should like to kno your thoughts on this matter.

You wish to know more about Brumha. I not take up the subject in this letter,

You will observe that almost every writer on the subject has his own orthography. It is a sore vexatio & every friend of the English language must desir a remedy for this evil. For my part I cannot see how it is to be remedied in this country unless b the labours & authority of the literary Societies w whose appropriate business it is. I think the subjec will, in some shape or other be suggested to the soon. — Missionaries cannot do it. In the first place their authority most likely would not be allowed — In the second place it would be next to impossible for them to come to a uniform ity; since they are at such a great remove from each other — scattered over such a vaster extent of country — amidst different languages & dialects, where the same ~~names~~ letters are differently sounded, & the same names differently spelt & pronounced — & having most of them no intercourse with each other, & having moreover among themselves each peculiarity of language & dialect that attaches to the Englishman — Scotchman — Irishman — Dane Frenchman — Dutchman — Portuguese — Italian &c All these sorts of missionaries are in India & are, according to their diversified pronunciation of the Roman Alphabet, grafting Oriental names onto the English language. How can such a motley multitude under such motley circumstances, arrive at a uniformity! — If this desirable work is not done by the literary societies in the country I think it must be done out of the country.

I can conceive that much might soon be done by the various foreign missionary societies if they were to enter into some cooperation on the subject. They might form a Committee by appointing each society his man. The Committee might collect the writings of

their respective missionaries, & those of other writers
on Oriental subjects. From these they might soon
form a vocabulary of Oriental names. In this
way they might at once come to a uniformity,
which is the desideratum - & tho' some words
might not be spelt in the most exact accordan
to the original sounds, this could be of no v
great importance - & indeed no more than wha
has fallen out in the transcribing of words
from all the original languages into the Englis
This vocabulary would become the standard fo
all the publications in which the missionary
societies are concerned, & this would probably
procure it a universal currency. Unless some
such prompt & energetic measure be adopted,
many years, if not centuries, will probably elapse before
this foul reproach is wiped off from the English
language.

Dear Sir, you are ready to wish yourself a
evangelist among these poor heathen. It is a bless
office & I bless God, that in his providence, he has
counted me worthy to be put into it. But had you
been as I have, for years shut out from the congrega
of God's people, the riches of his house, & the fellowshi
of his saints - confined in the midst of a vast

multitude of bewildered pagans — dead in sin — enemies to God & all righteousness — in whose ears you daily preach Christ & him crucified — & of whom not one is willing to receive your Saviour or regard your good tidings — most of whom hear you with the insensibility of stones — while some ridicule & reproach, mock & threaten you, & most impiously blaspheme the holy Saviour — had you, for years, experienced nothing but this, you might, as I do, think that it would be the greatest spiritual luxury, could you, in a way of duty & usefulness, again, for a little season, go in company with the saints to the house of God — mingle daily with such as love our Lord Jesus Christ, delight in his holy ordinances & in spiritual communion — & especially could you again preach to such as rejoice in the truth — & such as would thank you & bless God for your labours of love. — O! that the waters of life may soon begin to flow in this dry & thirsty land!

16th. I am sometimes doubting, as to the freedom with which missionaries, in their communications to their societies, should remark upon

the excellences & faults of each other. If th
inspired writers were to be taken for a guide i
matter, the example would be a plain one.
They with equal freedom, relate both the virt
& the vices of those of whom they write. By so
missionaries this example has been followed to a considerabl
degree. —— It has so been, that I hav
been personally acquainted with a pretty large
number of missionaries from different countr
& different societies — & of a much larger num
have I received ample information — Little d
our friends at home judge of us by our commun
While some are the devoted, exemplary servant
of God — with others it is very different. Amon
all the missionary companies of whose intern
concerns I have been made acquainted, ther
have been contentions — & in some cases very
grievous & shameful contentions. If these
things were simply communicated perhaps
the cause of this plague might be discove
& removed — Again, I have known a
missionary widely famed in his native land, as something almost
transcending human excellence, while he was li
in habitual whoredom & repeatedly incapacitated

for all missionary labour, by the venerial disease.
How melancholy— O! how distressing are such
things! What ought to be said—what done?
How humbling! No thanks to ourselves that
we are not all whoremongers & rotting with
that foul disease. Let God have the praise.
And blessed be his name that such cases as
has been mentioned scarce ever occur.

Dear Sir, what I have written today
is entirely between you & I— Never did I
write home any thing like this before, & at
present I have no thought of ever writing
any thing the like again— But I have
sometimes felt pressed with the subject as
a matter of duty affecting the cause of
mission.

17th. I must close abruptly— I enclose
for you perusal a letter to Mr. Evarts,
which I would thank you to seal & forward.

I remain, Dear Sir,
With great affection & respect
Your fellow servant
G. Hall

Revd. Samuel Worcester D.D.

Rev. Gordon Hall.

Bombay Apl. 12-17. 1818.

Private.

Bombay April 3d 1818

My dear Sir,

If I am not mistaken I wrote you in July last, respecting some pecuniary concerns. As that communication may have failed I shall now give you in part a duplicate of it. I stated in that letter "Relative to pecuniary concerns you will observe in the accounts for June a draft of mine for 156 Rup. private money. It will need a word of explanation. About a year ago a certain brahmin came to us with very fair proffeſsions, & under such circumstances, as led us, after much deliberation & considerable knowledge of him, to think it expedient that he should, agreeably to his own repeated solicitations, live with us in our employ. But his circumstances rendered it neceſsary for us to advance him 175 Rup. for which he came under a written obligation to serve us in the capacity of a Mahratta & Hindoostanee teacher at 20 Rup. per month untill he should thus refund the money.

Rev. Gordon Hall.

He commenced boarding & living with

but soon proved himself to be a faithl

& abandoned creature & absconded & but

nine rupees of the advanced money could

be recovered. We felt unwilling at the time

that this money should be made a public

charge tho' we agreed in thinking it expedient

that the advance should be made. And

Mr. Newell, not finding it convenient just at

that time to advance his share, I advanced

the whole.

The 15.6 Rup. which I thus lost in the service of the mission, I never intended to call for. But on the occasion of my marriage I found myself very much straitened, & as I was every way but poorly furnished with things pertaining to living. In these circumstances I drew out of the treasury the sum mentioned.

In addition to this, if any missionary was entitled to a marriage outfit, or to extra allowances to assist him in beginning to keep house or to live in a family state, I felt myself entitled to such extra allowance which if I am not mistaken, has been allowed as a matter of course, to all the missionaries of the Board except myself, & which I thought I might expect to receive, even tho I should not solicit it, for it is not always pleasant to be obliged to solicit even that which we may most need & most justly claim as our right.

But as I was in immediate want, instead of waiting a year to see what the Board would say on the subject I thought of taking something directly from the mission funds in Bombay I mentioned my thoughts to Mr Nevell who at that time was the only one properly associated with this mission. He manifested an unwillingness that I should (! receive any thing extra allowance on account of my expected marriage, tho he very shortly after wrote to America in such terms as procured for him-self 300 Doll. from the Board, as an extra allowance on account of his own expected marriage, which seemed to be saying to me that it was proper that he should have more than two marriage outfits to my none; as this is his second marriage, & as 300 Doll. is more than the difference between the outfit of

a married man & that of a single one: tho I
not received the most distant hint of his writing either for wife or for money untill the Saco arrived in Bombay freighted with both! I no sooner perce his feelings than I dropped the subject & have not brought it forward since. The matter tried my feelin but has created no breach between Mr. Newell & I

By the help of a few recipes which Mrs. Hall had & a few of my own, in addition to my monthly stipend perhaps I may be able to rub on provided I c content myself with fewer comforts that my brethr possess, who have all received such extra allo as I have not received.

I think it my duty here to remark that numerous facts which have either fall under my observation or otherwise come to m knowledge, have deeply impressed on my mind the very great importance of having as few things possible relative to personal comforts, left to be dis & decided among missionaries themselves. The reasons think must be obvious to every reflecting mi Missionaries abroad, like Christians at home, are no so totally divested of all selfishness as to dispose them in all cases, to deliberate & decide with impartiality on matters of personal comfort among themselves nor to secure with indifference, partialities & inequality.

I need not tell you that we are greatly rejoiced & encouraged by the accession of five more to our number, & by their auspicious settlement in the work of this mission. They will probably write you at large & we have written particularly to Dr. Worcester & I am greatly pressed for time just now, & therefore cannot dwell on this pleasing subject. We still wait & hope for the arrival of more missionaries. The evening before the Saco entered the harbour, we heard that she was in sight with four missionaries on board. It filled us with joy & anxiety. We deliberated & saw that they were all wanted at Bombay & all wanted at Ceylon, & all wanted too at Bagdad & Bussora, but we finally came to one unanimous opinion that it was most desirable that they should arrive, two with their hearts set on Bagdad or Bussora

& two for Bombay. I do most ferv
hope that those western regions will not
much longer be suffered to lie waste.

For one I heartily thank you for the
interest you were at the trouble of proc
& sending us. Such articles are so dear
in this place that we cannot afford to purchase them unless after the price
of them is much reduced thro the influen
of age — I feel no less obliged
by your kind offer to procure for us
from time to time such articles as we may
specify & desire to be sent. At present
I can only speak as an individual;
but I can assure you that it would
not only be a considerable saving of expe
but also a great luxury to have half
a barrel of pork & as much beef & seve
other articles which I could specify sent
to me annually — There would be al
a considerable saving in having a suit
of clothes (broadcloth coat & pantaloons & silk vest

just annually or once in two years;
also stockings & shoes. But what I
should want as an individual would
not be worth your trouble; & as to my
other brethren here, I conclude, that
should they wish to have such things
sent them, they would need only to
signify it to their relatives & particular
friends in the region of Boston & Salem.
Perhaps I may resume this subject
before I close my letter.

I know you will excuse me for
saying that I noticed with regret, an inaccuracy
which appears in the Thermometrical observation,
in the 8th No. of Pan. for 1817. It must, in
some measure, attach the turpitude of
blunderism to somebody - either to the
literary Society for taking their observation
in so illiterate a manner - or to the transcriber
for transcribing them in such a decrepit a
form, or to the editor for editing them in
so uneditorily. The observation, at the society's

rooms, are all taken at 10 O.clock. A. M
1 O'clock. & 4. O'clock. P. M. They were
all so transcribed into our journals
from which a copy was taken & sent hom

The term Hindoostan if I mistake
not, has been used in some numbers of the Panoplist, as synonymous with
India, & Americans & missionaries too on arriv
in India have been surprised to find
that they are not synonymous. This looks
rather awkward since there are so many
geographical descriptions of India before the publi

The subject of oriental orthography is a continua
vexation to you & to us. I have thought much
of it, & am inclined to think, that if any standar
of orthography be erected any where, it must
be done out of India. In India there is
such a host of heterogeneous writers, that there
is no hope of any uniformity among them. Should
a few learned men, in London or Boston,
with all that has been written about India
before them, sit down & make a vocabulary
of certain names, & some of the principal

English publications adopt & patronise this vocabulary, it would probably be the most ready & effectual way of removing the evil now felt.

To me it appears desirable that a new publication should be commenced, which should be a kind of American religious Calendar, containing or presenting a review, or a general view of the progress of religion throughout the country, for the year; giving a sketch of the means used, for the promotion of religion at home & abroad, together with the success of those means. The book need not exceed a hundred or hundred & fifty pages & might be published so near the close of the year as to serve as a New years gift to the Churches. Such a kind of book, impartially executed, would probably be purchased & patronised by almost all the ministers in the country & being so much cheaper than the more voluminous periodical publications, would probably obtain a very general circulation & from the nature of its contents would in many ways subserve the interests of religion.

I have but rudely stated my notion but you will probably comprehend it. I think.

such a publication will soon be taken up by some body in America, & I should regret, if it were not under the direction of some of the evangelical authors around Boston, & authors too who are in favour of foreign Missions.

On further thought I have concluded to send you the following list of articles, which I should esteem a favour to have sent me by the first ship coming to Bombay, but which I do not wish you to send should you find it inconvenient to your self. I know it is a small concern for you to meddle with, & cannot be done without considerable trouble to you.

1/2 Barrell of beeff — 1/2 Do of pork —
3 Kegs of salmon 1/2 Barrel of Mackerel.
6 Pairs of shoes for myself of which 3 pair to be high in the ancle for wet season & 3 low as summer shoes — length 10 5/8 inches
6 pair mens half cotton stockings.
1. Doz. large knives & forks } midling quality
1. Do. small ~~Do~~ Do — } midling quality
3. yards of black broad cloth } Do —
Black silk for vests 2 two patterns.
I should send for two or three small

cheeses, but fear that it would be too much trouble to pack them so as to secure them.

Should you think it worth your trouble to send me the articles, the expense of them will be deducted from my salary in Bombay. A bill of the cost of the articles will be needed on their arrival, in order to estimate the duties upon them.

Too much cannot be said in praise of the cider Capt Austin brought out, the last time. It was brought in casks, & is now as fine as any I ever drank in America. He kindly presented us with a barrel - The method in which that cider was clarified & prepared is certainly worthy of patronage, especially in view of sending it to sea.

Dear Sir, you see I have written you a long letter - but not such as I like to write.

I remain

Yours Affectionately

G. Hall

J. Evarts Esq.

Hall, July 24, 1818.

Ship Malabar, Capt. Orne.

Dear Sir,

I find it necessary to add a little to that part of my last letter (Inst.) to you in which I remarked upon Mr. Newell's & my own marriage outfits. When I wrote that letter I did not know that the 300 Doll. to Mr. N. were given him in addition to the extra out fit of a married man, viz. the 222 Doll. advanced to Miss Thurston in America. That being the case the comparrison between our respective allowances will stand thus. When we first started, Mr. N. received what was thought, under existing circumstances, the suitable out fit of a married man & I the out fit of a single man. While his first wife lived he received the salary of a married man & I that of a single one. Afterwards we both being single & living together, our circumstances were the same, our abode the same — our necessary expenses the same & our receipts from the Board were the same. Then both marry. ~~Both~~ but one receives first 222 Doll. in advance, & afterwards 300. Doll more to assist him in preparing & beginning to live in a family capassity, while the other receives nothing for his assistance. This is the fact as it must appear from your books. A great difference — as great as there is between 0. & 1,150 Rup. & upwards as dollars now sell

As good a reason as I know of for this difference, &
add a one as I could wish to mention is this — I marri
a female in the country & therefore the Board were pu
to no expense for her passage to India — & marrying h
here I have every thing pertaining to family living
to purchase here where the same money will not
procure more than two thirds as many of the necessa
of living as in America — & because my wife, on
the occasion of her marrying & becoming a missionary
person, had not, both from the condition of the place &
our own restrictions, the privilege & opportunities
receive those numerous presents which have been
received by [illegible] female missionaries before their depar
from America.

I do not mean to intimate that I think that
Mr. N. ought not to have received the stipulated extr
out fit (222 Doll) of a married man. I conceive that b
of us were equally entitled to it & equally needed it
tho' a man's first marriage out fit, brings to his h
many a necessary article of living, which will save
many a repair in the event of a second marriage
That the Prudential Committee intended that Mr. N. should ha
the accustomed outfit of 222 Doll. is manifest from its be
paid to him in advance in America. Whether they intende
that I should have the same is uncertain. I indeed th
that I might ~~indeed~~ as a matter of course, as well as of nec
take up the sum (222) allowed in all other cases, & I told
you in my last the reasons why I did not do it. But
if it was intended that the same sum should be allowed

I am at a loss to know why it has not been mentioned in some way since they were so prompt in anticipating Mr. Newells' wants — advancing money to him in America, & mentioning also, both in your letter & in one from Dr. Worcester, a farther appropriation of 300 Doll, to be received in Bombay for his accommodation. Can you wonder if I am stumbled at this matter? Can it give offence if I speak plainly about it? The circumstance is certainly unpleasant, but unpleasant as it is, necessity may compel me to take up the sum in question before I hear from you in answer to this. No! I conceive my right to be most palpably incontrovertible, yet yet I would not desire or receive a single rupee, if not compelled by necessity, especially since the the matter has taken such an unpleasant turn.

So much for the comparison as it relates exclusively to Mr. N. & myself — But the 300 Doll. (675 Rup.) concern the other brethren as well as myself. Here is a large sum of money allowed to one missionary above what is allowed to either of the others. Why this great difference? No extraordinary circumstances appear, which would require any extraordinary allowances — & no explanation is given of the matter. You say in your general letter to us, that in case a certain 300 Doll, should not be wanted to cover the expenses of Mr. Nichols voyage to Ceylon, the appropriation of that sum will be explained in Dr. Worcester's letter to Mr. Newell

But that letter is a private one & only so much of on sistance of it, as directs 300 Doll. to be paid to th N. is seen, at least by me: Now when it was known how far Mr. N. was supplied with furniture &c. beforehan — how the 222 Doll. for him, were advanced to Miss Thurston in America — & the 300 Doll more, appropri for his accommodation, the brethren & sisters here could not see it & not feel it, & that severely too, since some of them, after prudently laying out their outfi money were scarcely, if at all better furnished than Mr. N. was before the allowance either of the 300 or 22 Yes they severely feel it & plainly speak of it one to an but whether any of them will be as ingenuous as I am & plainly tell you their feelings I know not, Perhaps I shall incur odium for my plainness but I shall have the satisfaction of believing that it was for remarking on what ou not to pass unnoticed. — To make such great inequali as has been made, among missionaries on the same spot & in the same circumstances & that without showing any reason for such inequality, is without contradiction, a direct way to render the minds of missionaries ill affected towards the Board & each other. — Inequality ~~off~~ of allowances, will, in the same circumstances, procure f missionaries a corresponding inequality of the comforts, & even of the necessaries of living. One missionary will b compelled to go on foot at the hazard of his health while another has the means of procuring himself a conveyance — One missionary female & her child are compelled, from month to month, ~~are compelled~~

to remain within the same walls at the almost certain injury of their health, while another missionary's wife & child can occasionally ride out for fresh air — for their comfort & their health. — And the like inequality as to many other comforts ~~of life~~, will be, to say the least, a constant temptation, to unhappy feelings & conduct among missionaries. But I have no wish to draw out this unpleasant subject into all its various bearings & tendencies. Now, with simplicity & deference, may I not ask — In this matter have not the Prudential Committee done an imprudent thing? It certainly has already produced some evil among us & is liable to produce more — And now I have told you frankly all that I have to say about it — I sincerely hope & pray that we may all so treat the matter as to avert those evil consequences which it naturally tends to produce

Not one of my brethren knows that I have written a word on the subject, nor do I know whether any one but myself has written you a word. I only know that it has been said among us that the matter ought to be represented to the Board. But I think that the less the handling of the matter, especially among ourselves the less the accumulation of the evil.

I shall of course, expect, that you will write to me as an individual, concerning the point which concerns no one but myself & family. As I write to Dr. Worcester by the present opportunity, I shall send this unsealed for his perusal

With love & esteem
I remain faithfully
Yours
G. Hall

To Jer. Evarts Esq.

Bombay
April 14th 1818.

Rec.d from the Rev.
Gordon Hall Sept. 10.
1818

Recd. from the Rev.
Gordon Hall, Sept. 10,
1818.

To Jer. Evarts Esq.
Charlestown
Maſsachusetts

Bombay June 11th 1818

My Dear Sir,

If you have received my letters of Decr. & April, they have informed you that my circumstances were straightened at the time of my marriage & that I was in want of the extra allowance given in all other cases in consideration of the extra expenses unavoidably attending the commencement of living in a family capacity — that I proposed taking up, at the time the extra allowance of 222 Doll., but for certain reasons deferred it — with an intimation that I might be obliged to take it up before hearing from you. I have just taken it up & you will see it in our accounts for the present quarter. The immediate reason of taking up the sum now, was the necessity & duty of possessing, in some degree, a conveyance, to benefit the health of my wife & child, who have suffered for want of it & which I was not able to procure with my monthly stipend. I have now become a partner with Br. Bardwell in a conveyance. But I suppose that the statements made in my former letters were more than it was necessary for me to say on this subject, provided they have reached you, & presuming that they have I shall say no more about it until I hear from you.

Br. Newell, sisters Bardwell & Graves are rather unwell at present but we expect them soon to be restored to their accustomed health. All the rest of our number are well. Br. & Sis. Nichols have not yet proceeded to Tanna. They live with us — four families in one house —

The business of the mission goes on as usual. We are now preparing for the press a school book in Mahratta & English, the sale of which we hope will nearly defray the expence of it, & in a considerable degree subserve the great object of Christian instruction. To those natives who wish to acquire a knowledge of the english language, the book will afford greater facilities than have hitherto existed. The book is one of the three elementary books which I a long time ago described in a paper to Dr. Worcester. The other two also appear to me very important. They are now starting the same plan of school books in Bengal & no doubt it will greatly assist the missionary object

We are about to print a second edition of one of our tracts, the first edition being exhausted. In a day or two we shall finish printing the tract which makes the first number in the series of the Scripture history.

A Baptist mis^r. is daily expected here, on his way to Surat, which is to be his station. A few days ago we had a letter from br. Judson, from which we infer that they were well. Our last letter from Ceylon left but little hope of br. Warrens recovery. Br. Richards was convalescent & the rest in their usual health.

I send this by Capt. Gordon of the Beverly who expects to sail, as do two other ships, this week – But there is much uncertainty as to the time of their sailing. Last evening the showers & strong winds, the precursors of the monsoon, commenced. Thirty years ago it was thought utterly impracticable for ships to leave this harbour during the monsoon. Now nothing is more common. Such has been the improvement in the art of navigation. – If I am not mistaken there are six American ships here now, & two have left within a short time. But it is expected that the present rage for cotton will not be of long continuance, which will ~~termi~~

13th. One or two other American ships have arrived. But nothing has yet been heard of the Dromo, on board which were some communications for us.

It is feared that something very adverse has befal
her. There has lately been a terrible hurricane at the
Isle of France — damage as great as that don
by the fire. —— We are now engaged
in printing the tables for the Mahratta school
book. — It is likely to be very captivating to the
natives —

Your fellow servant

J. Evarts Esqr.

G. Hall

Jeremiah Evarts Esqr.
Charlestown
Massachusetts
U. S.

Favoured by
Captn. Gordon

Recd. from the Rev.
Gordon Hall, Aug. 14,
1818.

Bombay June 20th. 181

Dear brother Mills

Yours from Newport 27th Sept. 181
is the last that I have received from you. Many thanks
You must think it peculiarly interesting to me to hear about
origin & progress of in my native land of the great variety of pl
for advancing the kingdom of Christ. I think the American
churches are nobly advancing to the help of the Lord. Their
plans are inferior to none in Europe. All these plans &
many more are wanted to complete the work. They need
not at all interfere with each other. If jealousy & envy & strife
spring up among them, it can only be the work of the devil.
Every sanctified heart must rejoice in the success of each
plan of each society. All are excellent in their place. I
would not prefer one before another. The Foreign Miss. Soc.
are wanted – they are of infinite importance. Without them
the Gospel could never be sent to the heathen, tho' there might
be ever so many Bible Soc. & Edu. Soc. But the Bib. Soc.
has a specific object, & will effect boundless good – So
the Edu. Soc. The Lord prosper them all. By mean
of them all, a greater mass of people will doubtless be engage
in the work of doing good, than could be engaged without
such a diversity of objects. But the object of organizing
all the individual churches of all denominations into regular
auxilliary societies, to some Foreign Mis. Soc. of their
respective denominations, I still think to be of transcend-
ent importance. I can see no other plan so natural –
so easy – & so effectual, for engaging *all* the churches to act
each as a body, which is the great desideratum in the evangelizing
world. I long to see [illegible] to the [illegible]
[illegible]
& the arguments for supporting [illegible] & [illegible]
mind, that I am sometimes tempted to believe that I co
persuade *every* church to come forward in this way to th
work of the Lord. I am sure that two or three men of the
right stamp, by travelling thro the country & exerting all
their powers among the churches, might do wonders. – The
objects of the other societies, tho' of incalculable importance,
are not, I think, from their very nature, calculated to bring
the churches into action in the same way, that is in their

church capacity, as auxiliary bodies, but are rather calculat to enlist the public promiscuously — the more religious & the less religious. —] There has been such a use made of your & Schermerhorn's tour, & of other representations of th want of ministers in certain parts of our country, as I am sure you never anticipated. That many more faithful ministers are needed within the limits of our own churches, is unquestionably true — May the Lord soon send forth more labourers into his harvest. May he abundantly bless the Soc formed in aid of this object. — Let the cause be plead alo & with zeal — but not with worldly sophistry & pious fraud as appears to me to have been the case with respect to some popular sermons & tracts which have been thrown before the pub In a misguided zeal to swell the number of destitute congregat have not such rigid & bigoted, & uncharitable calculations been ma as have blotted from the catalogue of Christ's Ministers, many whom the Holy Ghost has separated to the work of the ministry, & whose labo the Grace of God, has owned & blessed to the conversion of ma sinners & to the advancement of the Church? And after this sacrileg -ly cashiering many of the chosen ministers of Christ (because they were calle Baptists or Methodists, or had not lived in a college) have they not held u to public view the remnant only, & then brought into comparison wit this remnant, the promiscuous mass of priests in European countries, without making any allowance for sinecure divines — non resident clergy — non preaching bishops — un preaching heretics — & Antichristia ~~Catholic~~ Papists, — & because, with this wretched logic — this semi expunging on the one hand, & this omnia gathering on the other, they made out the number of ministers in the U. States to be less in proportion to the population, than in the European kingdoms — have they not proclaimed to the world that the "American Churches are more destitute of spiritual teachers than any other part of Christendom"? Has not all this been done? Was ever a conclusion more sophistical — more unwarr able — & may I not add — more ungrateful to that Sovereign God — who has seen fit, & that not for our goodness, to exalt ~~our~~ our country above all the nations of the earth, in point of spiritual privileges & blessings, as well as temporal? This certainly is quite a new plea for the promotion of religion in the land — a new plan fo calling down the blessings of heaven upon our churches — I feel indignant — I feel grieved that so noble an object as the Educ. Soc. should be ~~so~~ degraded by such inventions. What! is it to be published to all the world, that the American churches are more destitute of spiritual teachers than any other part of Christendo because they have not so many truly learned & pious ministers, as there are priests in Spain, Portugal or Goa!! If the comparison were made, as accurate discernment & sober charity would dictate, would not the result be, that the American churches are, comparatively better furnished with spiritual teachers than a

other part of Christendom? I should be glad to see this matter
set right It would be for the good of the cause. While I a
this, I should rejoice to see a hundred fold greater exertions ma
for the increase of Gospel ministers in the land — only let the
be fairly & honestly made — Also, so as not to wound the fee
-ings of any of Gods dear people — so as not to weaken the ha
of any — so as not to provoke God with ingratitude — & so
not to blow the flame of sectarian prejudice ——

I regret that the subject of Foreign missions finds such poor encouragement from the Prof.
And. Mr. Stewart in a letter to br. Bardwell, reproves me for writing as I have about F. Mission —
He accuses me of "having advanced sentiments & arguments which cannot be soberly defended
pushed to the ne plus". I have told him thro' Mr. Porter, that, I think he must have misappr
or misrepresented my letters of which he speaks —— But to advert to Mr. S. own positio
I will give it you as I sent it back to Mr. P. for I think it will surprise you, & may not be am
"But you may give me full credence when I say that I was astonished at the followi
paragraph in Mr. S. letter to Mr. Bardwell "Our students have been near 70. The missionary
spirit prevails extensively. *We* think it *our duty* to *hold back* as to some of them, or we sh
have *no body* at home beg & beg in order to beg for you" Does not ~~this~~ such language say as much
as tho' a great proportion of the students as 2/3 or 3/4 are disposed for foreign missions &
would go if not held back! This is the amount of Mr. S. statement. Now for the *fact*. About
nine years ago a number of young men felt their hearts drawn towards foreign Mis.
Ever since then, numbers in different parts of the country have been praying & writing
& exhorting & forming societies — & all this to persuade young men to enter on foreign Mis.
But what has been the result of all these exertions? Why as the result of all these nine years exertions
there have gone, from the whole compass of the U. States — *twelve* young men on foreign Mis,
not including two who have returned & two who may have sailed before this time. Now
compare this number *twelve* with the *whole number* of young men, who for nine years
past, have entered the ministry in the U. States — "Does it look as tho' a great proportion
as 2/3 or 3/4 of the candidates for the ministry are becoming foreign missionaries? Does
it look as tho' *no body* would be left at home? Does it look as tho' it were *duty* to *hold
back*? [illegible] hold back, in such a case, to me, looks more like putting shoulder to the wheel
to re[illegible] the *tardy-uphill* motion of a *heavy loaded* cart, thro' fear, lest it
should run upon the heels of the *hard pulling* oxen. — In my opinion, Mr. S.
& those whom he associates with himself to make up his *We*, have actually succeeded
in "*holding back*," from foreign Mis. several times as many young men as
have ever gone on foreign Mis, from Andover; or there can be no such *extensi*
prevalence of the missionary spirit among the students, at Andover — & no such *duty*
of *holding back* as Mr. S. represents." —— "Ten years ago, the whole multitude
of the American Churches had not sent abroad *one* missionary to the heathen
Since then they have sent *twelve* & now it has become a professorial *duty* to *hold back*.

"Go ye therefore & teach all nations."
Jesus Christ.
"We think it *our duty* to *hold back*."
Moses Stewart

"If such a sentiment were only lying dormant in the bosom of some
obscure parish priest, it would not be so baneful, but to see it mounted on the
professorial chair, is really frightful" — — — — —

Dear brother Mills, before this reaches you, you will have heard of the
addition of br. Graves & Nichols to our mission & more of the detail of our affai
than I could give you, provided I had but just began my sheet. In a wo
our mission prospers so far as it well can, until God begins the work of conversio
among the heathen — We have lately had a letter from br. Judson — He write
they are well & prosperous — We have just got information from Ceylon tha
br. Richards & Warren have embarked for the Cape of Good hope — the
former with the prospect of being benefited — but the latter with but little
if any prospect of a recovery — — I am glad to hear of your tour
to Africa — & hope, agreeably to your intimation, to hear from you from Lond
I trust the Lord is leading you in the way of great usefulness — The object
must be very popular — A letter just received from Carle gives me
pleasing accounts — I believe you owe me several letters — Let the
be *forth coming* — If I live & you live, I know not what I sh
write you in future — I have no wish to go into any detail of

s character — religion & customs — The business & general
ances of our mission are likely to go on in the same train for
to you — God grant that we may soon witness conversions —
e wonderfully it would alter the case — The delay is very trying
It is with the utmost difficulty that I can find time to write letters
If I write any I wish to have them useful — Any remarks of
yours upon them, which would tend to render them so, will be
very gratefully received — To me it appears that the main
point in missionaries letters should be "More missionaries —
among the Heathen — more exertions at home, to furnish
them & send them out — Now is the accepted time
The churches are able — They must be made willing —
Their pastors, as the instruments, must make them willing
yea, make them active & zealous —

G. Hall
Bombay.

This letter arrived at Andover this morning (Feb. 1st) & will go to Connecticut today by Mr. [illegible] . M.B.C.

The Revd. Samuel Mills Junr.
To the care of the Revd. J. Edwards — Andover
Massachusetts

Favoured by
Capt. Edes of the Cicero }

Rev. G. Hall
to
Rev. S. J. Mills
Bombay June 20. 1818.
Recd Feb. 2. 1819

I much regret that the circulation of the memoirs of Mrs. Newell, have been in any way restricted by any sordid economy. They appear to have done much good — & to have obtained a circulation which can be accounted for only from the novel nature of the book in America. It has appeared a little wonderful to us — There have been some remarks about the book & its the subject of it which I think quite extravagant & unwarrantable — Mr. Nisbet, bookseller in London sent with a bill, several copies of the memoirs — & one of the American ships brought here for sale. But Mr. Newell bought them all up, in order to prevent their circulation in this country — He did it in hope of seeing a more correct edition — The book certainly contains many errors. But by all means it do all the good it can — I have not yet obtained a copy for myself. Let what said on this point be in con— (July 13th) I have just heard with deep interest of ship wreck, arrival in England & subsequent embarkation for Africa — the Lord still preserve your life & bless & prosper your every good enterprise, for your most sanguine expectation.

Your brother & fellow servant

G. Hall

S. Mills.

Bombay Augt. 28th 1818

Revd. And dear Sir,

There is at present no prospect of an early opportunity of sending to America, but I have now begun a letter to you, & that without any definite object in view, & not knowing whether I shall write little or much.

It is now a distressing time among the natives. The Cholera Morbus, which, for months past, has been traversing ~~traversin~~ almost the whole peninsula, & sweeping off multitudes of the natives & not a few Europeans, made its appearance in Bombay ten or twelve days since. It was anticipated, for it had been gradually approaching this western side of India. Previous arrangements were according made by the Government & the medical Board. The whole island was parceled out in districts, & to every district one or more native doctor was stationed under the direction of the Medical Board. A system of practice was agreed upon — hand bills were posted up in all public places, directing the people where to apply for assistance — By these means the disease was greatly checked, & under Providence,

… character — religion & customs — The business & general …ances of our mission are likely to go on in the same train for … to year — God grant that we may soon witness conversions — … wonderfully it would alter the case — The delay is very trying. It is with the utmost difficulty that I can find time to write letters. If I write any I wish to have them useful — Any remarks of yours upon them, which would tend to render them so, will be very gratefully received — To me it appears that the main point in missionaries letters should be "More missionaries — among the Heathen — more exertions at home, to furnish them & send them out — None is the … the churches are able — They must be made willing — Their pastors, as the instruments, must make them willing yea, make them active & zealous —

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~~has~~, no doubt, thousands of lives have been saved. Still the number of deaths has been considerable. I cannot speak with precision but suppose that some days the deaths by this disease alone, have not been less than 50 or 60. The most active European physician has just told me that today the disease appears to be abating. He also told me that its ravages have been dreadful in some parts of the peninsula — that whole villages have been depopulated — that sufficient persons could not be found to dispose of the dead — that there was no body left to cultivate the ground. &c.

But what is all this when once compared with those awful ravages which spiritual death has spread over the whole face of this immense country, sweeping away into eternity one whole generation after another, in uninterrupted succession for so many centuries! Who has tears enough to shed over all these countless slain! Who has a heart to feel enough at such an amazing ruin of immortal souls!

Oh! when shall Gilead's Physician display his healing power, among these miserable — these dying creatures! When will he make his saving health known unto all people! Lord hasten thy coming! O, Lord come quickly. Show us thy salvation.

31st. One of our teachers, a Brahmin, is a physician of some eminence among the Hindoos. Dr. Scu. has furnished him with medicine & directions, for the treatment of the Cholera morbus. A few days since as he was zealously engaged in the discharge of his duty, a certain other Hindoo doctor, insulted & beat him. He immediately came to us in great agitation, & related the story as well as he could; but his feelings now & then so interrupted him that he wept like a child. What must he do? was the great point with him. He desired our advice. The case was novel. He related the story first to me. I was at no loss ~~to~~ in advising him how to act. His innocence in this affair could not be doubted - The assailant was the aggressor. I told him that the precepts of Christ required him, as he hoped himself to obtain pardon of God for all his sins, so to forgive from the heart his enemy who had injured him - to overcome evil with good - & instead of rendering evil for evil, to render good for evil &c. He readily admitted that such a course would be pleasing to God - & said that their Vedas inculcated the same, but that their popular shasters & maxims required him to take revenge, & that he should be ~~scouted~~ hooted as a coward & a fool if he shoul do otherwise. I told him that such were certainly the maxims of the world, but that th commands of God were very different.

Some of my brethren however thought very differ-ently on the subject, & the agitated heathen, was adv at least by one, of our number, to bring the offe to justice. Some of his friends advised him to the same effect, & the matter was brought to co

Since the complaint was lodged, the aggresso has sued for a reconciliation, & it is not ye determined whether the law is to have its cour or not.

Here you see a practical point, of primary im-portance, on which your missionaries are at issue, as to the voice of the Gospel which we have been sent to preach to the heathen.

And in application to our selves, while one, were h when preaching Christ to the heathen, to be abused & assau by them, would think it his most obvious dut to forbear & forgive, another would think it h duty to prosecute & punish. I know not, dear Si what your sentiments are on this subject. Would you, if assaulted in the zealous prosecution of your ministerial work, bring the offender to a court of justi

If you would prosecute, from what sayings of our Lord Jesus or from what sayings or examples of his apostles would you draw your warrant for so doing? While I solicit this, I believe I am not ignorant of the principal arguments on both side of the question. The reasoning against the principle which I avow, so far as I can judge, is on the same general principles, with that used in the defe of war.

Of this I am fully persuaded, were I by my preaching to provoke one of the heathen — were he to assault me — & were I in consequence, to brin him to punishment, I should never be able in the course of a long life, to persuade the people that I ha the man punished by way of forgiveness, & of rende good for evil; & that what I did was accordi to the plain import of our Saviour's precepts.

A case somewhat in point actually occurred some time since. Two or three of our school boy were concerned in stealing Mr. Newell's watch. The theft was detected. The principal in the theft ~~was~~ confessed & plead for mercy — He was however slightly flogged (by his father if I mistake not) in the presence of the magistrate. Our Brahmuns, who had assisted in our translations & been with us a great dea immediately reproached us as having violated the precepts of our Saviour, which require us to forg

& not to punish.

I know of another fact, showing the manner in which the plain precepts of our Saviour, impress a mind devoted to truth, & unfettered with systems. Br. C. A. an Armenian, & a missionary by reading the words of Christ in such passages as Matt. 5.34–37, & James 5–12 was convinced that oaths in courts of justice, are prohibited by our Saviour, Or in other words, he became an entire Quaker on this point. And so conscientious & steadfast was he, that when required to make oath concerning an affair of assault & battery, he perseveringly refused tho' at considerable hazard. The sentiments of your missionaries at Bombay are not settled on this point.

We have just heard a report of war again between England & America. I do not credit it. How deplorable if true! May those kindred nations never again be left to run into such sin & misery.

Sept 9 1 M. We have just received some criticisms on our translations. They were made by a Capt. M who has long been in the study of the Mahratta language, & who has prepared a dictionary of the same, which he is now endeavouring to persuade Government to publish for him

He seems to have examined the translation minutely. But he says that he observes only one real error, & that is in the 23 Ch. 24 v where for "i.e. strain", we have used a word which signifies "to strain as thro' a cloth" & not to strain as in making an effort" The only error he can find there seems to be one which exists only in his own misapprehension of the word strain, of the original of which he must have been entirely ignorant or careless. His remark therefore is equivalent to a very high commendation of the translation whatever might have been his intention

He remarks upon numerous other passages & suggests renderings which he thinks would be preferable to those we have selected. As yet I have only glanced at them, but I conclude from what I have observed, ~~that~~ that he only had the English Testament before him, & that he was not very conversant with the standard commentaries on the Gospels.

I feel obliged to him for his free remark & think it probable that we may profit by some of them. He is some distance from us on the continent, or I should seek an interview with him. Some copies of Matt. have been sent to him

& many it is said come to read them. But he observes that they are greatly embarrassed with the proper names, Viz of persons, places & sects, & thinks that some short explanatory notes should accompany the translation.

2d. This morning I was called out to visit a sick woman. I found her to be a Malay, & as the expression goes, a kept woman. She was brought from Malacca by a Capt. R. When she was forsaken by him, she was taken by Capt. R. with whom she is now living in an unlawful manner. These particulars I learnt from an Englishman, who, with his wife, was at the house. The occasion of my being sent for was this; the woman had been taken dangerously ill, & never having been baptised, her mind was greatly troubled, with the apprehension, that should she die unbaptised she would not be allowed a Christian burial. I was desired to baptise her. As she was an ignorant heathen, & actually living in flagrant wickedness, all I could do was to labour to convince her, that the first thing necessary was for her to repent of all her sins, & break off from her transgressions, without which she could not obtain pardon & peace, here or hereafter, & without which baptism could do her no good. I also pointed her to a crucified Saviour & exhorted her to put her trust in him. She said that she was a great sinner & that she intended to forsake all her sins & abandon her wicked course of life. But it appeared that she was not quite willing to do it immediately. I repeatedly endeavoured to make her understand that it was not suitable to baptize adults, unless they gave reasonable evidence of repentance & faith. The conversation was long & held in the Hindoostanee language. There were present two other Malay females who were living in the same unlawful manner. The occasion therefore gave me an opportunity of giving a word of reproof & instruction to them all which may God bless to their eternal good.

I was once before solicited to baptize a child of a marine officer, born to him of a woman with whom he was still living in the same forbidden ~~so~~ way. This species of sin prevails to a most deplorable degree in this land. It brings a great reproach upon the Christian name, & thus the name of Christ is blasphemed among the heathen, by reason of the shameless wickedness of those who are called Christians.

16 To days Paper informs ~~acquaints~~ us ~~with~~ of the lamented death of the Rev. R. May Missionary at Chinsura. I was intimately acquainted with Mr. May, while resident in Philadelphia — while on our voyage to India — while remaining at Calcutta, & since by means of epistolary intercourse with him, & various

other information concerning him. I feel sure that by his death, the cause of Christ in India, has sustained a great loss. I much doubt whether there is a missionary in the country who is now doing so much ~~for~~ for the diffusion of Christian knowledge among the Hindoos, as Mr. May was effecting. He died, at Calcutta, on the 12th Ult. rejoicing in God his Saviour - aged 29 years

The Cholera Morbus in Bombay has so greatly abated, that now, the deaths are comparatively few.

To-days paper contains the following paragraph.

"I was at Punderpoor, when the Cholera raged, & nothing in this world could be more distressing. In the town alone, it carried off 3.000. Three hundred & fifty died in one day, tumbling over each other in the public streets, as if knocked down by grape shot. I lost my two Gorawallows, (horslers) who were both in perfect health the day before. After lasting about 10 days, it disappeared in as extraordinary a manner as it came."

This evening I received a letter from Mr. Fyvie, missionary at Surat. It related the death of Mrs. Hands, at Bellary; & also the death of Mrs. Lee of Ganjam, who died on her passage to England, where she & her husband were going on account of ill health.

Thus is God giving us repeated admonitions. O may we be enabled wisely to improve them.

It certainly becomes us to record with gratitude, the great measure of health, which God has vouchsafed to the members of this mission. Since the commencement of this mission, none of our number, except br. Bardwell & br. Nichols, have been, at any time, dangerously sick. Br. B. recovered very rapidly, & in a short time was able to resume his accustomed labours. Br. Nichols was ill on the 26th Ult, (if I mistake not,) with the Jaundice. But, thro' divine mercy, he has been on the recovery for some time past.

Different members of the mission, have from time to time, been more or less unwell, as must be expected, where there are so many, (& especially wher there are females bearing children.)

As it requires much Christian meekness, to bear sickness with patience, so, I have thought, it requir much self denial, or humility, to describe (I had almost said without falsehood) ones own sickness. My own observation has led me to this remark. Since I have been in this country, I learnt, for the first time, by letters from America, that a certain person attached to the mission had been raised up from the brink of the grave, whom I saw daily, & generally ate with, at the time the sickness took place. The person was indeed indisposed, but not in the least apparent danger.

The letter from Mr. Fyvie, also brought us good news from the Deccan. Mr. Mead one of the missionaries from the Lon. Soc. is settled in Travancore. Mr. Mead writes "Things here are remarkably encouraging. Many, very many are coming forward to be Christians." Col. Monro (the British resident) he remarks, "is very favourable — has given me a good house & plenty of ground for the mission, & is about to present Rs. 4.000 to the Society."

"Br. Mead (Mr. Fyvie adds) has got an appointment as Christian Judge with a salary of Rs. 800 per month. — How wonderful that this station has been preserved to our Society! I hope they will now see its importance."

Of Surat, Mr. Fyvie says, "We expect a printing press & types from Bengal. Our Society has given us much encouragement to print Tracts & to institute native schools" — "A young man a Sergeant of the Bombay Regt. has been brought to the knowledge of the truth & has lately been added to our little Church here. About 15 months ago he was an actor in the Theater at Surat. He is now using his time & talents in a very different way. — Some others of our English hearers give us encouragement. Lieut. .... Commands a detachment at Anjar in Cutch* — he has services with his men, twice every sabbath &

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* Lieut. .. was hopefully converted under the preaching of the missionaries at Surat.

one evening in the week besides — he has given away a good many Copies of your Gazetteer Tract in Cutch. I expect to send him a quantity soon. He thinks the natives there are not so stupidly attached to their superstitions as in Bombay & Surat.

23d To day ascertained that, on the 19th an American ship the Pactolus, for Boston, Capt. Francis Blacker, arrived in Bombay. This I suppose will afford us an early opportunity of forwarding communications to America.

26th Yesterday the sun, entered the celestial mansion, or, according to the expression of Hindoo astronomers, came into conjunction with the constellation, symbolized, in their system of astronomy, by the Hustk, which is, being translated, Elephant. It was attended with a few heavy claps of thunder, powerful showers of rain & considerable wind. The monsoon usually closes in this way; & from the circumstance above suggested, is by Europeans denominated the Elephanta. We may now expect pleasant, tho' warm & rather unhealthy

weather

27. Sabbath Evng. To-day nine persons came to our house to unite in our worship; which is a larger number than usually attends.

At 12 Oclock 25 of the boys of one of our schools under my superintendance came to our house, to read & repeat their lessons. I had previously desired that all the readers in the school, & all who could repeat all or any of the commandments, should come. Out of the 25 ten repeated the whole of the ten commandments. Five more repeated some of them. Four more who could repeat the whole were not present. Twenty two of the boys read. Some others there are belonging to the school who can read & repeat some of the commandments. About 60 boys in all belong to this school. I spoke of Christ & the way of salvation to the boys, & gave books to some of them. For several sabbaths past more or less of the boys, from some of the schools, have come to me at our house. They seem fond of it. It is a pleasing exercise. Perhaps we shall be able to adopt some general plan, some~~thing~~what like sunday schools. It is very desirable.

In addition to my tour among the people to-day, I visited the prison. I distributed eleven tracts, (6 Mahratta & 5 Guzerattee) among the prisoners.

I spoke to three Europeans on the all important concerns of their souls, also to a considerable numb of the native prisoners.

In my walk among the people in the town I distributed 20 tracts, 5 Mahratta & 15 Guzerattee. At one place I was very civilly accosted by a respectable Brahman, an old acquaintance, with "*Ram Ram*". I replied *Salam*. Why do you say *Salam* & not *Ram Ram*? Because *Ram* is the name of one of your fabled gods, & it is not right to invoke his name. And what is the meaning of *Salam*? It is a very ancient word, & expresses a friendly wish — *Be thou happy*.

"You say, says he, that we must not worship our many gods & images." I say it! - *God* your *Maker* says it." "Our Shasters (writings) say that we must worship them." — I know very well that your shasters say so. — But consider — Were not the idols in these temples, made by the hands of *koonbees* (lower casts.) And if *koonbees* can make the gods you worship, could not the brahm also make your shasters? And did they not make them? Are not your gods & your shasters both the work of mens hands! And if you forsake the true God, & his Shaster, for the work of mens hands, how can it be well with you!"

He then changed his ground & said, that there was but one God. That, I told him, was very true, & if there was but one God, how could they say that there are so many millions of gods as are set forth in their shastras? He said that they were all in one, & but one. "But how then does it come to pass," said I, "if they are all one, that they so malignantly quarrel among themselves, & strive to injure & destroy each other? Does a man in his senses ever strive to destroy or injure himself?" Here he dropped the argument, by saying that he would converse with me in private. Not less than 100 people were collected thick around us, listening to the conversation.

Oct. 7th At a late meeting of the Literary Society in this place, three papers were presented by different members. "The first is some account of Cutch by Capt. M.: little has been hitherto known respecting this district, & Capt. M's paper, at the same time that it fills up a blank in the geography of India, & connects the survey of Guzerat with the branches of the Indus, gives a very lively description of the peculiar manners & customs of the people, & adverts to some interesting points in the natural history of the country. Infanticide, we are sorry to say, prevails in Cutch to a great extent, & the number of female children who are annually murdered from this abominable practice, Capt. M. supposes, cannot be less than one thousand."

"The second paper contains some ~~remarks~~ observations by Capt. V. K. on the history & failure of the scheme of an universal religion attempted to be introduced by Acbar."

"The third paper is an account, by Capt. C. of the caste of Niaheas, a singular race of people, who derive their origin from five brothers, who fled to the Concan from the neighbourhood of Odipoor."

These extracts again bring to view that awful practice of infanticide, which, we should think, could never be recollected by a Christian mind, without awakening the most ardent zeal for propagating, among such pagan murderers, the Gospel of that gracious Saviour, who when on earth, took little children into his arms & blessed them, & said, "Suffer little children to to come unto me — for of such is the kingdom of heaven."

The same extracts, together with many other things of the same nature, show that a large number of Europeans, of different professions & pursuits, & spread over the whole of India, are searching & labouring to fill up every remaining blank in the universal description of India. Indeed, so much has already been written that we have but little reason to expect any thing more that will be of much importance. ~~Hence,~~ What need, then is there that missionaries should spend their time in writing about such things as have no direct connection with their appropriate labours, & might they as well be done by other hands? Enough has already been written & laid before the public to answer all the purposes of promoting Christianity in India. Literary curiosity might ask for something more, & missionaries might write many things which would amuse, the historian, the Geographer, the botanist, the mineralist, & perhaps every other class of naturalists, & also the phylologian, & the theologian.

True, knowledge in all these departments would be useful to missionaries as translators, but is it not also true that such knowledge, so far as it will be found necessary, has already been, or will soon be embodied & made ready, by such hands as would not touch the missionary work? Missionaries cannot contribute materially to these literary objects, without ~~taking~~ proportionally neglecting their main work — the preaching of the Gospel to the heathen. (I suppose that if the time & labours which, the missionaries Ward, Dubois, Cary & Marshman have consumed on some of their Quarto volumes had been employed in directly preaching Christ to the heathens in India, these heathen would have heard as many more sermons than they have heard, as there are pages in those Quarto volumes, & that the same proportion will hold good in application to all missionaries who undertake to make books on Indian subjects. — Those books are all, to a certain degree helps to missionaries, & others, but are they of so much value to the cause of Christ among the heathen, as that great number of sermons would have been!) In short, my own view of this point at present is — that since so much has been written on almost every=thing pertaining to India a missionary cannot be justified in spending his time in writing about Indian subjects, unless in direct subservience to some missionary obj & that beyond this we should not be encouraged to write.

Our Quarterly communion was held last Sabbath. Except Sister Graves, our whole number was present, & one European. In our meeting for consultation we all agreed in thinking it best that our joint communications to the Secretary like those to the Treasurer, should be semiannually, & passed a resolution accordingly.

The book of English & Mahratta is now about half printed. We shall probably commence the printing of Genesis before a long ti Br. Nichols is on the point of proceeding to Tannah. But he & the other brethren, will doubtless write you many particula which I have neither time nor room to add to my long letter —

Your brother & fellow servant

9th Octr 1818, G. Hall

Bombay Sept 28 Oct 9. 1818.

Rec. Feb. 16. 18. 1819

Dear Sir,

The accompanying letters to Dr. Fogg & Mr. Thayer, will acquaint you with a circumstance unpleasant to me & such as I never anticipated. I need not trouble you with any farther explanations of the business. I have said all that I can say. I must beg you will take the trouble of settling the business as you may think most proper. I am sure that I have paid the sum once, but if you think, on enquiry, that I ought to pay it again, I certainly wish you would pay it for me & let it be deducted from my stipend from the Board.— For the $\$34\frac{77}{00}$. I bought shirting which did me excellent service, & which has lasted me the greater part of the time since I left America.

By the Malabar, Capt. Orne, who sailed in April, I sent you a list of certain articles, which I am in want of & which I thought it might be a saving, to have sent out from America. When this reaches you, however, provided those articles have not been purchased, & provided also that I am obliged to repay the $\$34\frac{77}{00}$, to Mr. Thayer, I wish you would not purchase said articles, for I could not well answer two so heavy bills, at nearly the same time.

I regret that I have not some good tidings to send you. But it is a barren time with us. The business of the mission goes on without any new or very interesting occurrences. Other letters I suppose will inform you of the sickness & recovery of br. Nichols. He expects, I believe, to proceed to Tannah in the course of the present month.

We have not heard from the brethren Richards & Warren since they embarked for the Cape of Good hope.

It is now a long time since we have had many letters from America. But Capt. Blaker has led us to expect that the Fawn will soon be here again. If so I trust we shall be refreshed by good news from a far country.

I remain very affectionately yours

G. Hall

Bombay

Oct. 9th 1818

P.S. Be so good as to hand the letter addressed to Mr. Nathan Hall to Dr. Morse with my best respects, & tell him that I wrote him in April last

Rev. Geo. Bourn Hall.
Feb. 13. 1819

Jeremiah Evarts Esqr.
Charlestown
Massachusetts

Mail.

Favoured by
Col. Webster

Rev. Gordon Hall.

Feb. 13, 1819.

Jeremiah Evarts Esqr.
Charlestown
Maſsachusetts
U.S.A.

Favoured by
Capt. Blacker

Dec. 18. 1818

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lem
Massachusetts
U. S. America

Bombay Decr. 18th. 1818

Revd. and dear Sir,

The journal aluded to in the enclosed, Mr. Bardwell will forward to you. The Braganza Capt. Newcomb will sail for New York in a few days, & we cannot conveniently make out our joint communications to go by this opportunity, but must delay them in the hope that another will soon occur. The other brethren, I suppose, will all write you more or less. I now take advantage of the wrapper, & write a little, in the expectation that I shall be absent from Bombay when the ship sails: as I calculate, if God will, to make a tour to Bassein about 30 miles to the north on the continent, & also to Cullian another large town on the continent, & about equally distant, tho' not in the same direction. I have lately visited Choul a large town about 30 miles south from Bombay. I also visited a number of towns in the vicinity of Choul, preached to a large number of people & distributed several hundreds of books, & should have distributed as many more if I had taken them with me. We have since established two schools there. — Since the Mahratta war, the continent is in some measure, open to us.

When I waited on the Governor for his permission to go on to the continent, he most readily granted it, & said he was not afraid to have me going where. — We have lately found means for distributing many books at a considerable distance & suppose that we might establish many schools at a small distance from us on the continent if we had the necessary means. Schools are likely to be a mighty engine in diffusing Christian knowledge. Nothing do the boys learn with more emulation, in the schools, than the 10 commands. I have had more than 20 of them, from one school, come to me, at a time on the Sabbath, to repeat the commands. — It is pleasant to communicate these things, but how much more so would it be to tell you of conversions. But this pleasure is still denied us. This is trying to us & will be so to you. May we have grace always to labour & never faint.

22. At Tannah with br. & sis. Nichols on my tour to Cullian & Bassein. I was never in this place before. It is a great & open field. Br. N. seems much pleased with it, which is all I have time to add with.

I remain Revd & dear Sir

Your bro. G. Hall

To

The Revd. S

D

Favoured by
Capt. Newcomb

Rev. G. Hall
Bombay Dec. 18. 1818.
Tannah Dec 22. Do.

Recd. May 27.

Jan 11. 1819.

Revd. And dear Sir,

I send you some account of my tour to Choul. You will see from our public letter, that I have since made another tour on the continent & visited Culliam & Bassein. They are both large fortified, & very interesting places. ~~In~~ The latter place ver strikingly resembles the fortifications at Choul. The walls of the fort however are in good condition, & the stately edifices within them bear the appearance of not having been forsaken so long by half a century. It is but about a year since the roof of St. Paul's church fell in, & the ruins of this edifice show it to have been once a building of the most magnificent order. It is visited as a curiosity. In the decline of the Portuguese power, this place fell into the hands of the Mahrattas. In the front of one a very spacious Catholic church, they erected one of their heathen temples which is now standing & in good condition, & which now accommodates the native soldiers by whom the fort is garrisoned. Like Choul, there is not a single inhabitant at present residing in the fort.

The collector told me that there are about 5000 Catholics in this district. It is a fine country. I found the people very acceptable and was much gratified with my tour. Here is an excellent place for a missionary to be stationed.

I could give you a long list of particulars respecting my mode of travelling on this tour, which was by water, but that would be more amusing than useful. I was obliged to shift boats, I hardly recollect how many times. But I well recollect one thing, which perhaps you will hardly credit, & that is, that I never suffered more with the cold in America, (at least so I thought) than I did the night I spent on my passage from Bombay to Jannah. I was in a large open boat, crowded with about 75 passengers - without room to stretch my limbs - without covering - & wind strong & cold. But my passage both ways was pleasant, in as much as it afforded me very favourable opportunities, for imparting a word of Christian instruction to a large number of fellow passengers, which I endeavoured ~~to~~ do.

I doubt not but you would be interested by a more detailed account of our domestic concerns than you have ever yet received. I do not however intend to go into the detail – You have been informed that brethren, Newell, Bardwell, & myself live in one house, & for some months br. Nichols made a fourth family in the same house. I believe that universal experience justifies the saying that one house is not large enough for two families. Do not infer too much from this, this subject has many bearings & I cannot go into it now. We all feel the difficulty & evil of living so many together, As a permanent plan, I believe it is a thing unheard of even among missionaries. In our three families there are at present sixteen persons, exclusive of two others, who cook &c & do not sleep in the house. In the course of nature our number must very soon be increased. I have at present six persons attached to my family. One is a nurse for our baby, which we were obliged to employ on account of Mrs. Hall's weakness. We have also two African children. One is a girl about 12 years old, brought here as a slave – set at liberty & given to Mrs. Hall several years before she was married – & baptised on her account. The other is a boy, brought as a slave from Mosambique. He was liberated & at our request, sent to us from the Police, in July last, & baptized by the name of David in July. We judge him to be about 14 years old. It is our wish to feed & clothe, & instruct & bring up these two heathen children, as members of our own family. Their services are about equal to their expenses. I think it much better to expend the same money on such children, than on servants hired into our families to do our work.

It is however attended with as much expence & far greater anxiety. They are liable to be discontented, to behave bad, or to leave; especially where there are in the same house, others receiving _wages_ for doing the same things which they are foolish enough to think gives them a higher rank. The end will teach us better than the beginning. Query are not ~~Afr~~ African boys eligible to a support from the funds appropriated to the support of heathen children?

We send you, with our present communications, a copy of the Mahratta & English book, just printed & now rapidly selling at 2 Rup. a copy. You will observe that it summarily comprises the whole ground, which I once mentioned as affording matter for three small books. I am sure the book will be useful, & believe it will, at the same time, bring some pecuniary emolument to the Board. I therefore feel quite justified as to the time I spent in drawing up the book, tho' it is not in the direct line of our missionary labours.

We are now consulting about the ways & means of introducing into the schools, improvem

In a country like this, so vast in extent & population & so entirely destitute of every kind of institutions, either for intellectual or moral improvement, what an almost boundless field is open for _planning_ & _executing_! Comparatively speaking, _nothing_ is yet done – _every thing_ remains to be **done**.

I have no more time to write, but remain very affectionately

Yours G. Hall

Bombay
Jan. 11. 1819

P. S. I have just begged for you the little pamphlet, about the Anglo-Chinese College, which I send you. The foundation of such an institution will doubtless rejoice you, & all the friends of Literature & Christianity, as it does us. I hope we shall live to see a similar institution rising up in this place, where the demand for it & the means for rearing it, & rendering it efficient, are perhaps equally great.

In a letter which I last evening received from Br Poor, he writes – "But now a new cloud seems to be thrown over our affairs. We expected that our brethren, if their lives were spared would be absent from 4 to 6 months. But nearly 8 months have elapsed & we have heard nothing from them. A vessel has recently arrived at Columbo 31. days from the Cape but brings no news from them nor of the Regalia in which they sailed. We have doubt whether the Regalia arrived at the Cape as it was *rumoured*, for we did not see the notice of it in any paper. We learn that they had very bad weather at the Cape at the season our brethren expected to arrive there. It is almost in vain to conjecture where they are. There is much room for imagination to exercise itself. We _fear_ that the vessel was lost or obliged to pursue her voyage to England. We hope that they left the Cape in some vessel for India before the one now arrived at Columbo left the Cape - it is strange that this vessel brought no account of it. Our only consolation is that they are in the hands of the great Head of the Church who best knows how to dispose of them"

We cannot but mingle our anxiety with that of our brethren at Ceylon & wait with much solicitude to hear from the two brethren.

The missionary families at Jaffna were all well at the time br. Poor wrote

I have only to add that contrary to our expectations at the time I began to write, we do not send our joint letter by the present opportunity. It is uncertai whether the veſsel returns direct to Salem or not.

Tour to Choul. 1819.

We have long considered it as extremely desirable that we should have access to the continent, for the purpose of distributing more widely the books we print, of preaching more extensively the Gospel of Christ, & of establishing, at a distance, those native schools, in which might be taught the doctrines of salvation, as well as the rudiments of human learning. How far we might be enabled to extend our operations in these various ways, we have ever considered as somewhat doubtful. Feeling it our duty to employ every means in our power, to advance our one, great object of promoting Christian knowledge in this region, I proposed to the brethren, to visit several places on the continent, should they think it advisable, & should no impediment lie in the way. They all approved of it, & agreed in thinking it expedient for me first to wait on the Governor, & converse with him relative to the object of the proposed tour

I accordingly waited on His Excellency, & was received by him, with his usual condescension & kindness. His Excellency repeated his expressions of confidence in us, & of his entire satisfaction as to the manner in which we were pursuing our object, & was perfectly ready to grant us every indulgence in the extending of our operations beyond the limits of Bombay. He said he felt no objection to my going any where.

A few days after I obtained the customary passport for going to Choul, Callian & Bassein, intending to proceed to these several places as soon as I might find it convenient.

Oct. 28. About 10 O'Clock, embarked from Bombay, in a Pattemar, for Choul. The boat belonged to that place, & was manned with about ten Musselman, & had on board about the same number of passengers, who also were Musselmen.

I was accompanied by the Jew, Samuel Jasoph who has been the teacher of our Jewish school in Bombay, ever since it was first established. Having had experience of his ability as a school teacher & he being a native of Choul, it was thought best that he should go with me, & that he should be employed in teaching a school there, should it finally be thought expedient to establish schools in that region.

No sooner had I gone on board, than the crew, & my fellow passengers, ~~was~~ were inquisitive to know, who I was, what my profession, & what my object. And as their custom is, these enquiries were directed not to me, but to the native, the Jew, who was with me. Being informed by him that I was a Padre (the common word among the natives in & about the European settlement in this country for, Priest) & that my object was to teach a certain religion, to distribute books, & to establish charity schools, we very naturally fell into conversation on these subjects.

I conversed a little, but perceiving that severe sea sickness which I always experience when I go on the water, coming upon me, I proposed to my Jewish companion, who was not thus affected, to read one of the tracts to the people. He readily complied, & began to read the first tract of the Scripture history. A part of the people sat around him to hear.

As he read, I ~~no~~ occasionally made remarks, & they made various observation, showing that they had some little knowledge of Moses, & his account of the creation, of Adam & Eve, of Cain & Abel, of Noah & the flood, of Abraham, Isaac & Jacob, David, Solomon & of other characters & events recorded in the Scriptures. They readily assented to what they heard, & seemed highly gratified, until we came to the reflection on the fall of man, & his redemption ~~thro~~ a Saviour's blood, & then, like all the votaries of the Arabian impostor, they startled at the name, "Son of God;" & as taught by their arch deceiver, they were ready to turn away with contempt. But I desired them listen to the explanation which they did until, both reader & hearers, in addition to a partial sea sickness were almost overcome by the excessive heat of a vertical sun, shedding down his scorching rays upon our open boat. The exercise was therefore discontinued, & each one made himself as comfortable as he could.

In about five hours from the time we started, we landed at what, by Europeans, is called Choul, but what the natives uniformly call Rawadunda, about three miles to the east of which, is the town properly called Choul, & which is not in the English territory, but in the dominions of Angree, king of Colaba.

Here, in a small compass, are ~~are~~ six or eight towns belonging to the English, & in these towns there may be perhaps 30.000 inhabitants who, with the exception of about 200 Roman Catholics & fifty families of Jews & a few Mussulmans, are all Hindoos. This place has had a succession of masters, & has experienced great changes. Soon after the Portugues came to this country, they here commenced a settlement. The fort they built, in front of the town of

Bowaltunda, is 1½ mile in circumference with lofty walls & numerous towers. Not a single hum being now inhabits this spacious fortification. It is all one uniform coconut grove, spreading a wide & melancholy shade over the mouldering ruins of temples & monasteries & other edifices both public & private, once the superb mansions of a Christian people, but now merely the abode of loathsome verm

Within two miles of the same spot, the ruins of Mahomedan fortifications, temples, seraglios, & monuments in their burying grounds show that, here at some former period, another empire must have risen up, flourished, & then vanished away. It is now but about six months since this territory passed from the Mahratta sovereignty into the hands of the English.

Immediately on my landing, I walk nearly a mile to the farther side of the town, & there took up my quarters with a Jewish family. I hastened to take such refreshment as I had brought with me, but was so exhausted with sea sickness heat & other fatigue, that I felt quite unfit for any further exertions. After sitting a while, however, I concluded to take a walk into the fort.

On my way I called at the tent of an English officer, who was residing there for a short time for the purpose of taking a survey of the fort & district. I was kindly received by the gentleman, & after taking a walk with him among the ruins of the fort, ~~&~~ I returned & dined with him; & at about 9 Oclock, I again reached my lodgings. This closed the labours of the day.

29th In the morning I arose quite refreshed with the repose of the night, & encouraged with the hope of doing something towards diffusing a knowledge of the Saviour, among this numerous heathen people, who, I suppose, were never before visited by a protestant missionary. ~~Befor~~

Before breakfast, I walked thro the town, to the sea shore. On my way, near the beach I passed two Hindoo temples which bore the appearance of indigence & neglect. In front of one of these temples, I stopped & briefly addressed a number of people & called upon them, to renounce their idols, to worship

God their Maker, to repent of their sins & to believe in Christ their Redeemer.

Returned to breakfast. My arrival having been noised about the preceding evening, & some few books having been distributed, many people came early for books, to my lodgings. I read & spake to a large number of people, & gave them books, at their own earnest request.

After breakfast, accompanied by two Jews, I walked thro' Derwaja bahore, Kausp, & Taronda, three towns lying on the sea board to the north of the fort. In these towns I stoped & distributed some books, & addressed such of the people as I found disengaged.

On our way back, we took a turn east, & entered the territory of the native Prince Angrea, & visited a large Hindoo temple abo two miles east of the fort. The principal temple is a larg costly but ancient building, & surrounded by a numb of inferior ones. It stands in a solitary place, & aroun it are but a very few poor native huts. This temp is far superior to all the other temples in this regio Still but very few persons are attached to it, & its manifestly a place of but little resort. Near the temple, I sat down under the shade of a tree. Eight or ten persons came & sat down with me. An aged Hindoo, with expressions of much kindness, brought me the milk & meat of a cocoanut, with some sugar, & desired me to refresh myself. This I was very glad to do, for it was now about the middle of the day, & I had walked four or five miles in a very hot sun. I improved the opportunity by addressing the people on the subject of salvation, I gave them a few books, which I desired them to read repeatedly, & to consider seriously assuring them, that if they would follow the directions contained in those books they would obtain the pardon of their sins, the favour of God, & the happiness of heaven. I then took leave of them & returned to my quarters.

After resting two or three hours, I started at about half past 3 O'clock, in company with three Jews, intending to visit some temples, about four miles to the east, in Angrea's territory. On my way, I passed by those mouldering monuments of Mahometan faith and power, before mentioned.

The first village I passed thro' is called Holwer, and contains about 75 families, & a large Mussulman burying ground. But here, I did not fall in with any of the inhabitants, who are mostly fishermen nor distribute any books.

I then passed on to the town, properly called Chouk, which I was told contained 1500 o 2,000 inhabitants. The people seemed very friendly, & appeared to be familliarly acquainte with my Jewish companion, our school master. Thro' him, I learnt that there was no school in the place, but that there was a man who would be glad to teach one & that it would be pleasing to the people to have one. It was now late in the day. I made some short stops, spoke to a few of the people & gave them books.

I next turned to the north towards the temples on the brow of a mountain which I had hoped to visit. But after walking a while longer, I found that they were so distant, & so difficult of access, that I could not well reach them, & so relinquished the object.

I then bent my course towards my lodgings, & takeing a more inland road, I travelled most of the way in Angrea's dominions, passed by several forsaken temples, both Hindoo & Mohomadan, & one guard house of his Hindoo majesty's. And distributing a few books on the way, without much intercourse with the very few people, I saw on the road, I reached my lodging about sunset, & was not a little fatigued, with my walks of not less than 15 miles, in the course of the day.

Soon after my return, more people came for books, many of whom I was obliged to refuse, as my stock was now nearly expended. But I did not dismiss them untill I had given them a word of instruction & exhortation.

30th. People came in the morning for books. I read one of the tracts to them, addressed them & gave them a few books.

After breakfast, I passed over, in a ferry boat to the opposite side of the bay, & visited a small village called Boarlee. Here I found the meagre remnant of that Roman Catholic population, which once, must have been so numerous, opulent & powerful in this region. I first called on the only Catholic clergyman in the district, who very courteously received me. He was a native of Goa, & spoke the language of the Kōnkan so imperfectly that we were able to interchange but a few ideas. His apartments, as is usual, were in a small building adjoining the church, & they bore many marks of extreme solitude & indigence. In mournful accents, he told me, that the whole number of Catholics, including the two or three families in Rewadunda, did not exceed 200 souls. In reply to my enquiries, he said, that no exertions were now made to gain proselites from among the natives.

At my desire he accompanied me into the church, which is the only one in this region, that has not fallen, in the common dissolution of Portuguese grandeur. And indeed a part of the roof of this solitary church, has fallen in, & it is but meagerly furnished, with that superstitious trumpery & that ridiculous finery which I have been accustomed to see in other Catholic churches.

I gave to the priest the acts of the Apostles & two tracts, which he said he would cause to be read to him, for tho' he understood something of the language, he could speak it but very imperfectly & could not read it at all.

On taking leave of the priest, I walked a short distance to the Hindoo village. As I entered it a principal man of the village invited me to his house & desired me to take some refreshment. I thanked him for his kindness, but declined his proffered hospitality, as I was in want of nothing but a drink of water. Here I conversed with a number of people. & gave my host two tracts which he accepted with apparent gratitude. I learnt that there was no school in the place, but that 25 or 30 boys might easily be collected into a school.

At a small distance I saw a miserable looking temple, & a large collection of people, & heard abundan of music, & noise. I advanced to the spot, & found a great part of the villagers, men, women & children, assembled for religious worship. It being the great Hindoo festival called *Dewalla*, the occasion was extraordinary, but the worship in which these people were engaged, was such as I had never before seen. The object of their ceremonies was to bring the Devil into a certain man, who would thereby become the guardian deity of the place, & defend its inhabitants from the ravages & assaults of disease. And to such strange expedients, these deluded people, seemed to impute their preservation from the ravages of the Cholera Morbus, which has been so destructive throughout th country generally, but, which they boastingly said, ha not attacked a single living thing in their villa

The man who was thus to be deified, or rather *demonified*, was placed in the midst of the temp covered with ashes & filth, reclining on the gro with his head supported upon the top of another man, who was gingling a little bell over his head, while a number of persons were striking up their barbarous music, & others employed in making ~~burnt~~ burnt offering to the misshapen idols. At a little distance from the temple I saw a kid with its head quite severed from its body. It was the only one I had noticed in the place, & this had been offered in sacrifice to the idol. I greatly wished to address this poor, deluded multitude, but perceiving that I could not do it without violence to their religious ceremony I made a few observations to some people who were standing a little aside, & then proceeded to the old Portuguese fortifications on a lofty height, at a short distance.

In these fortifications, I found the ruins of one spacious Catholic church, some very ~~an~~ old & very heavy pieces of ordnance, & four native soldiers. I remained with them more than an hour, conversed with them on a variety of subjects, & gave them Christian instruction. Not one of them could read & I therefore left no books with them. On descending from this summit, I returned to the house where I had been so hospitably received. The assembly at the temple was entirely dispersed. My host again invited me to take some refreshment, & now feeling the want of it, I gratefully complied with his request, & regaled myself on some unleavened cake - a cocoanut - & some toddy. A few people came round, & I read a part of one of the tracts, & spoke briefly to them. We then took a very friendly leave, & pursued our way back. I should have observed that I gave books to several other persons, among whom, were two men belonging & returning to Hopsee Seedee's territory, who is a petty sovereign, residing about 30 miles distant from Choul.

30th. Conversed with a number of people at my lodgings before breakfast.

After ~~th~~ breakfast, I walked around ~~in~~ the town, stopped in several places, & preached to a considerable number of people, & distributed a few books.

In the afternoon, I walked, in company with the Jewish schoolmaster, & several others, thro' Bowadunda, Derwajabahare, Koup, Taronda, & Agla-weacheewarda. In all these places I stopped more or less, addressed many of the people & distributed a few books. This was my last walk among the villagers. I had engaged to go on board the same night, & embark for Bombay.

As I returned to my quarters, I had more application for books & further opportunities to impart Christian instruction to the people. But my stock of books was now quite exhausted, & I could only tell the applicants that I would endeavour, soon to send more from Bombay. Among others that came to the place, was a military officer of Angria's, & to him I gave the only book which I had reserved for my own use to read to the people as occasion might offer. This officer was on horse back, & his was the only horse, I saw in the place, & besides which, I saw no manner of conveyance whatever, in all the places I visited.

Now, on the eve of my departure, I was invited to dine with a Jew, a money changer, & one of the principal Jewish inhabitants of the place.

The invitation was quite unexpected, as I anticipated no communion, in eating & drinking, with the stiff ceremonious seed of Abraham. Nothing very interesting occurred on the occasion, except that the Jewish schoolmaster sometime before we resorted to the place of entertainment, told me that he must first go & kill the fowl on which we were to dine, as there was no person, but himself in the place, who could draw the blood in a Levitical manner. Only two Jews sat down to eat with me, & as we finished the same schoolmaster, who seemed to be the acting Levite, said he would pronounce the blessing according their custom. I told him we were bound to receive our daily bread; with thankful heart. He then as we remained sitting, pronounced two or three Hebrew sentences. We shortly after, which was about 10. O'clock P.M. repaired to the boat, in which we had taken our passage to Bombay.

But how hard to turn away from such a great field, already so white for the harvest! And how desirable that labourers should be speedily sent forth before this nodding harvest drops into the dust, & is lost!

In all the towns I have visited, I have not seen one school, & am told that at present there is not one. Formerly there were several, but the increasing poverty of the people, as they said, had dispersed their schools. They appeared desirous of having them revived, & several who had once been school teachers, desired to be employed by us, should we establish any charity schools. In the towns I visited, there is ample room for ten schools. How vastly important that an adequate number should be established, & who can tell to what an extent, it might subserve the cause of Christ, to have the principles of his everlasting Gospel, taught in such a number of schools!

I found the Jews, at Choul, in a more indigent & obscure condition than I had expected. According to the best information I could obtain, there are not more than 45 families of Jews, in the immediate vicinity of Choul. They have no Synagogue but hold their worship in a private house. They appear to have but little regard for the sabbath, & there is not a well informed man among them.

The number of books which I distributed was about two hundred.

Nov. 2d. Arrived in Bombay crowned with a rich experience of divine goodness; & found my family & fellow labourers all well.

The distance of Choul, from Bombay is not more than 25. or 30 miles.

We immediately consulted on the expediency of establishing schools at Choul, & agreed to establish one in the great town of Rewadunda, to be taught by the Jew who accompanied me there, & one in the town of Naup. The former school is designed to receive all the Jewish boys that can be obtained & more or less Hindoo boys.

17. The schoolmaster left for Choul, furnished with 434 books, chiefly for distribution.

30. A letter from the Jewish schoolmaster, informs us that he has begun his school, & has 30 boys, & that a school is opened in Naup & has 20 boys, & in both schools, the number of boys is increasing.

— April 30. 1814

Revd. and dear Sir,

The 13 of Jan. I sent you by Capt. Osgood of the brig Nancy Ann, my journal of a tour to Choul. On the Third Inst. I returned from another tour of 10 days to the same region. I arrived in the vicinity of Choul on the 23. Ult. & found the two schools which were commenced there about the middle of Novr in good order. I found about 130 boys belonging to the two schools, about two thirds of whom are usually present at a time. In one school there are 15 Jewish boys & in the other seven. The other boys are chiefly Hindoos, some are Musselmans & two in one school are Roman Catholics, the first that have ever joined any of our schools. These two Catholic boys are orphans, & one of them is a lad of uncommon promise. He reads fluently in Mahratta & Portuguese, & when the teacher is called out this boy is put in charge of the school. More than 20 of the boys in these schools have already learnt to read with considerable propriety & to repeat more or less of the 10 commands. These schools are increasing in their numbers.

The day after my arrival, I spent principally in the schools; but had opportunities for conversing with some of the Jews & heathen & distributed some books.

In the afternoon I desired the schoolmaster to invite the neighbouring Jews to convene, for I had a particular desire to address to them. Accordingly a considerable number of them assembled, & I addressed them directly on the subject of the Messiah's advent. In a very summary manner, following in general, the argument of Owen, I endeavoured to show them that it was plainly foretold in their own prophetic writings, that the Messiah's advent was to take place, before the Sceptre & lawgiver should depart from Juda, & before the destruction of the second Temple — & that he must be cut off, not for his own, but for the sins of the people. Consequently, as their temple has long since been demolished their beloved city Jerusalem destroyed, & their whole nation either consumed by the sword, the famine & the pestilence, or extirpated from the land of their fathers, & dispersed throughout all nations, destitute of every ensignia of civil authority, forsaken, oppressed, & without the slightest distinction of their ancient tribes, as all this had long ago befallen their nation, it was an obvious demonstration that the Messiah must have come long ago, or the prophet voice Jehovah, by the mouth of his Prophets must have proved false. At the thought of the latter they startled, & with a peculiar emphasis several of them declared it impossible that a prophecy from the Lord should fail.

They seemed to be, in some measure, convinced & impressed, & I next endeavoured to convince them that the time, the place & the manner of our Saviour's birth – his preaching – his miracles, his death, resurrection & ascension declared him to be the Messiah. I exhorted them to believe in him & by repentance to turn to the God of their father Abraham. They were very attentive. None gainsayed, & most seemed to yield their full assent to what was advanced. Among the number present were two brothers of whom one was 80 years old. To me the season was a peculiarly pleasant one & I hope it may be followed with a blessing.

The following day I spent partly in the schools & partly in going about the great town of Ruwadunnda, where I had opportunities of addressing numbers of the people & of distributing some books.

I had expected to make a longer stay in this neighbourhood. But when I arrived on Wednesday I was informed that on the following Friday there was to be a royal marriage at Allabag, the capital of a petty, independent sovereign, who ~~[illegible]~~ reigns over a few hundred thousand subjects. The capital of this sovereignty is near its southern frontier, & about 20 miles down the coast from Bombay, or six or seven miles to the north of Ravadunda. When I was on my former tour to this place, I saw a ~~Surdar~~ Surdar, a military officer of some rank, in the service of the king of Colaba as it is commonly called, of which Allabag is the capital. I gave the Surdar a copy of the Gospel of Matt. & desired him to present it to the king with my Salam, & told him if I should visit this region again, I should desire to see his majesty. Great numbers of the people were now going up to Allabag to be present at the royal nuptials. I thought the time a favourable one, & concluded to go, hoping that God would make it subservient to the introduction of the gospel into that heathen kingdom.

On the morning of the 26 I started early for Allabag. The school in the town of Thoup a little out from Rawadunda, was on my way. I stoped & spent some time in the school & breakfasted with the teacher, who is a Jew.

It was nearly 12 O'Clock when I arrived at Allabag - the two school masters were with me & we took up our Quarters with a Jew, who is a Subadar in Angrea's (that is the name of the reigning family) service. A Subedar is a military officer & has the charge of about 25 sepoys.

Immediately on my arrival, I sent for the Surdar whom I had seen at Rawadunda. He came directly - was very friendly - enquired how many people came with me & said that every article of provision requisite for me & for them, would be daily sent from the kings stores, & that I must not think of leaving for four or five days. All necessary provisions were accordingly sent daily to the place of my lodgings.

Here I must tell you that the ~~x~~ royal personage, who is heir to the crown, & whose nuptials were about to be celebrated, was a boy of ~~the~~ 13 years of age, & the bride a girl of seven or eight years of age. The King died some years ago & since then a brahmun, as regent, has had the entire management of the Government.

On the day of my arrival at 3 O'clock. in the afternoon, was the time appointed for me to be introduced to the Regent. I previously prepared two parcels, each containing a copy of our Eng. & Mahratta book, the Gospel of Matt. the Acts, the school book & the several tracts. One of these I intended for the young king & the other for the regent. I was accordingly introduced to the regent, by the Surdar & the parcels were presented. I was received by the regent with the utmost kindness & respect. It was in the immediate presence of all his chief men civil & military, the brahmuns also & a great concourse of people: for all were in readiness to proceed in a grand procession from the great hall of the bridegroom to that of the bride, in order to make some arrangement for the marriage ceremony which was to take place between 9 & 10 in the evening. I was desired to walk in the procession at the regent's right hand. On the left, was his aged father. When we arrived at the hall I was desired to sit ~~by~~ near the regent

& treated with every mark of the highest respect. I received the same respectful treatment at each of the three following times when I was present at the ceremonies.

I would wish to notice this circumstance as a tribute of praise to him in whose hand are the hearts of kings & who turns them as he pleases. Such a circumstance could be in no wise desirable, did it not have a favourable bearing upon our Christian object. It was distinctly known that I was a minister of Christ, & as such I was most honourably noticed in the eyes of all his principal subjects, & many others from places beyond his territory. All these, after seeing me in such circumstances for several days, would know me, should they hereafter meet me in any part of the country, & I doubt not would be more ready to receive me with respect & to listen to my instructions with attention. Indeed what I observed before I left the place was in confirmation of this sentiment. Let God be praised.

I might give you a long account of this magnificent wedding but I do not think it would be worth your perusal, as it did not materially differ, ~~in~~ except in its royal magnificence, from the ordinary ceremonies of marriage among the Hindoos.

I had repeated conversations with the regent in which he made various enquiries about European manners & customs. On the last day of the ceremonies, in the presence of the whole assembly, he made several remarks to me about the Christian religion, which showed that he had read considerable in the books which I had given him. Indeed, I afterwards learnt thro one of his officers that he had been reading them to his father & conversing about them. He remarked that our religion was excellent, but, like all the Hindoos, he could think no *one* religion exclusive of all others.

Hitherto I had had no private conversation with him, & therefore I had said nothing about a main part of my object in coming here, which was to obtain the approbation of this heathen government for the establishment of schools within its territories. I requested & most readily obtained a private audience.

I told him that we had established more than 20 schools in various places, for imparting useful learning to the children of the poor in their own language. He asked who were employed as teachers. I told him that we generally employed brahmins, but sometimes intelligent men of other carts & sometimes fords. He asked if the expense was defrayed by government; When I told him that it was not; but that good people in our native land, wishing to promote the happiness of their fellow men, brought together their contributions, some more & some less according to their ability, & that from these connected funds the schools were supported; when I told him this, it seemed to strike him as a new & surprising idea. He pronounced it a holy work, as great numbers of the Hindoos do, fully approved of the object, & gave it his unqualified sanction. He then made enquiry about certain books in English which he wished to obtain.

I thanked him for all the kindness & attention which he had shown me, & took my leave of him expecting to embark in the evening for Bombay, having spent four days in the place.

I immediately made arrangements for two schools to be established under this government, one at Allabag the capital & the other in the large town of Chowl in the neighbourhood of Rewadunda. As I was unexpectedly detained untill the next X day, I had the pleasure of seeing the school in Allabag commence with nine* fine boys The teacher is an intelligent Jew

While I continued in this place the town was full of bustle, on account of the royal marriage & the great influx of person from the surrounding country, & also from the numerous private weddings in which many were engaged. The occasion therefore did not afford so many opportunities for addressing the people as I had hoped it would. I had however opportunities of conversing with numbers & of distributing a pretty large number of books. Some of these were given to persons dispersing into the country as far as Poona, & many were given to persons of distinction under government & others to the common people who were able & seemed desirous to read them.

During almost the whole of my absence I was in the company of more or less of the Jews. I ate & lodged in their houses; & I had interviews & conversation with most of the Jews in these places. Most of the time, the three Jews now employed there as school masters, were with me. I took special pains to instruct them in the doctrines of Christianity, & I was much gratified by their apparent readiness to & desire to be instructed. The "sabbath was spent very pleasantly. It was chiefly occupied in reading & explaining the Gospel of Matt. the tracts & forms of prayer. Sometimes I read myself; but the schoolmasters were the principal readers, while I expounded. A considerable number of persons both Jews & heathens, were in & out in the course of the day. One part of the day I gave a book to each one who could read, & felt a peculiar pleasure in seeing seven or eight boys & a number of adults sitting around me & reading the word of life, in the metropolis of a heathen kingdom.

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*A very few days after this school had 20 boys & the one at Chowl had 15.

On this occasion a very pleasing circumstance occurred. One of the reading boys a heathen lad of about 12 years, began to repeat the hymn to Christ which we have printed. I stopped & enquired, & found that he could repeat four verses. The boy had been down from Allabag to Rewadunda, & spent two or three days in our school there & by that means had learnt the hymn. This led me to reflect more than ever before, on the great variety of ways in which our school may ~~subserve~~ aid in the diffusion of Christian knowledge.

My continued familiarity with the Jews afforded me the best opportunity of becoming better acquaint with that interesting people as they exist in this country. I was more than ever convinced of their extreme ignorance & degradation. They are strongly inclined to intemperance. Some have made wine, but this is very uncommon.

Our neighbour, Jewish schoolmaster appears to be a man quite above the common level of Jews. He reads Hebrew, but does not understand a word of it. nor does he appear to have but a mere spark of knowledge of the Jewish Scriptures. He professes fully to believe that Jesus Christ is the true Mess I enquired of hi his notions of the earth & the heavens. He, as well as the others had imbibed the monstrous notions of the Hindoos; that the earth is supported on the head of a serpent & encircled with seven seas- one fresh water, one salt water, one milk, one rum, one honey &c.- and that the heavenly bodies are so many animated intelligent beings, & that the eclipses of the sun & moon are caused, respectively, by the furious assaults of their vindictive foes.

While on my tour I endeavoured to obtain all the knowledge I could of the various towns on the sea cost. About 40 miles south of Bombay & about 15 miles to the south of Rewadunda is a town called Rajpoor, which is the capital of another small sovereignty. The chief of this sovereignty is a Mahomedan, of African origin. Within the limits of this territory, there are on the sea cost within less than 15 miles, four town, containing on an average more than 2.000 inhabitants each, according to my best information. One large town lies but a short distance from Rewadunda, &, as I am informed, the people have solicited schools for their children.

From Rewadunda proceeding north about 20 miles, which brings us within 6 or 7 miles of Bombay, there are, on the sea coast 14 towns, besides some small villages. These towns contain each from one to fifteen thousand inhabitants. All, except two or three of them, are entirely without schools, as I was informed. In three of them we now have schools; the fourth school which is in Choul being 2 or 3 miles interior from the coast. In all these town we might probably establish these schools would in some sense, be like a missionary station in each town. Books could be deposited for distribution with each teacher, & these towns on the sea coast being intimately connected with the interior, they might very easily be diffused to a great extent

One or the other of us might make the tour of this line of schools as often as we might think it expedient, at the same time inspecting the schools & calling together the people in each town as we proceed, to hear the gospel preached to them.

There are large towns also on the sea board to the north of Bombay. where the opening is equally inviting & urgent. In a word, the field around us opens wide & far, very far beyond all our means & ability to cultivate it. We daily feel the want of more, manifold more of every thing that can subserve the missionary work.

March 19 1819 - When I wrote the above, I supposed ~~& supposed~~ it would have been on the way to you before this time. But I find that the C. now her intend to wait for the new crop of Cotton & consequently will not sail short of 4 or 5 weeks from this time & perhaps still later. In the mean time I may add something more to my letter already

very prolix.
A Jew at Allabag told me, & he said that the Jews relate & believe among themselves, the story about Abraham & his father — that the father was a maker & vender of idols — that Abraham in the absence of his father, cut in pieces, with an ax, all the idols but one which was a large one, — & that he then fixed the ax in the hands of the large idol, & told his father when he returned home, that the great god & killed al the little ones &c.

24. To day I have received the afflictive intelligence of the death of my very dear friend S. Mills. In 1806 our acquaintance & friendship became very intimate & in 1808 we were associated in the subject of foreign missions. I could mention particulars which rendered him peculiarly dear to me. I feel, that in his death, I, as an individual have sustained a great loss. May this bereavement be to me a sanctified one.

25. Near the close of the last month, br. Newell removed to a house at a small distance from the mission house with the expectation of remaining there two or three months. And the middle of the present month br. Bardwell removed to the distance of about two miles where

he expected to remain two months. Since the brethren left, I have, of course been alone at the mission house, & the superintendance of the printing & book binding business has devolved upon me. We think it important that each of the brethren at this station should be able, in case of necessity, to superintend the printing. The knowledge requisite for this is very soon acquired.

Perhaps you think us tardy in the translating & printing of the Scriptures. I some times doubt whether we ought not to accelerate a little in this department. If the American Bible Society should choose to extend their operations to this country we could soon present them with the whole of the New Testament. I am now on the Epistle to the Philippians, having translated myself all the preceding part of the Testament. Our edition of Matt. will probably be exhausted in a few months.

April 25. I have just returned from public worship in the Scotch Church, which was opened to day for the first time. The building is quite new & very respecta There was nothing like consecration or dedication of the building. Mr. Clow the Presbyterian Chaplain has been absent more than a year on a visit to England. To day he recommenced his public services. His sermon was able & solemn & it almost made me forget that I was in a heathen land. In the course of his sermon he made some remarks, such I think as the Europeans here, seldom if ever heard before. He remarked to this effect, that laudable attempts were making for the conversion of the heathen — & that the greatest obstacles to those attempts arose from the unchristian conduct of professing christians — that it was awful for a man to lose his own soul — & far more awful to be accessory tho' in the smallest degree, to the eternal ruin of others — & he asked. "How is it possible for you to believe that that there is salvation in none but Christ, & still behold, with indifference, the heathen around you dying without any saving knowledge of Christ?

30th. I shall now close my very long scrawl with a few short notices. A few days ago I had a line from Mr. Poor dated 30 March in which he says "Mr. Richards arrived at Batticotta a week ago. He came to Jaffna from Madras by way of Columbo. His life has been lengthened out beyond the expectation of all his friends. His mind is in a happy state — he has habitually

joyful anticipations of the heavenly world. To
We shall soon write to the Pru. Com. conc
-ing him & other concerns of our mission."

At our last quarterly meeting we agreed to print three small books for the use of the schools - One to contain the rudiments of a Grammar of the Mahratta language - Another to contain some of the outlines of Astronomy, Geography, history, chronology - similar to what is contained in the book of English & Mahratta, a copy of which has been forwarded to you - & one little Arithmetical book, if practicable.

To day we finish printing a third edition of the tract called the heavenly way (*Swargicapunt*). the other two editions having been exhausted some time ago. We have also concluded to commence the printing of Genesis as soon as the copy shall be ~~is~~ ready which will probably be in the course of a month. Next to Genesis we have agreed to print the Gospel of John, our edition of Matthew being nearly expended. - About a fortnight ago, the edition of Matthew for the Bible

Soc. was delivered bound & ready for distribution. — The sale of the book in English & Mahratta has already covered its expense & more than half the edition remains on hand for future sale.

Br. Bardwell is expected to remove back to the mission house by the middle of next month & Br. Newell probably by the end of the month.

We are daily expecting the Exeter to arrive here & hope for communications by her & other ships.

Your very kind letter to Br. Newell & myself of June 12. 1818, & your official letter to us all of the same date were duly received, for which as an individual I beg you will accept my many thanks. Should the little book do any good I hope we shall be enabled to give God all the glory.

Mr. Elphinstone, succeeds Sir Evan Nepean in the government in the course of a few months.

With much affection & respect
I remain
Rev. & dear Sir
The Revd. S. Worcester D.D. } Your brother & fellow servant
G. Hall

Rev. Gordon Hall —

March — April 30. 1819

Received Oct 2. 1819.

Bombay Aug. 25th 1819

My dear Sir,

There have been no Am. ships here for some time past, nor are any soon expected. We are therefore looking around for opportunities of transmitting letters to our Am. friends. A few days since, I made up a parcel for you & sent it by ship, to the care of a particular friend in Calcutta with a request that it might be forwarded by the first Am. ship. It contained a number of letters from us, & from the brethren at Ceylon. Since then we have sent our joint letter over land to Calcutta. A friend now embarking for England offers to take charge of letters & engaging to forward them from London to Am. I therefore write you again. We have mournful tidings to send you. On the 30 of June Br. Bardwell's dear Lucy was taken away by death & on the 15. Inst. our dear Elizabeth was also taken away. A letter just received from Ceylon represents Br. Richards in a state of such rapid decline, that no hope remained of his surviving but a very few days. & Br. Poor was too feeble to attend to any missionary labours. These ways of God speak aloud to all of us. Oh that we may all suitably hear & improve!

The rest of our missionary families are all in pretty good health.

I must now make a particular request which I stated in the letter I have sent via Calcutta, viz. that you would procure & send me by the first ship a set of marble grave stones for our dear departed child. I wish them to be large partly as a security against her remains being molested by other graves being opened too near it (the like of which is often the case here) & also because, if large, ~~it~~ they might receive inscriptions for more than one member of the family, & it is sometimes the ~~custom~~ case that the same grave is repeatedly opened for different members of the same family. I should therefore wish the following epitaph to be rather near (but not crowded) to the top of the head stone, viz. "Sacred to the memory of Elizabeth, daughter of the Rev. Gordon & Margaret Hall who died Augt. 15. 1819 aged 19 months & 9 days." You will much oblige me by taking that trouble & our feelings will be much gratified.

My time for writing is very short & our public letters will probably reach you about the time this does so that I have no occasion to write at length. We are looking with longing hearts for communications from Am. — & for money among other things, of which we shall soon be quite destitute. Perhaps the Board are not aware that the interest of money here is *nine percent* & *compound always*. I mention this, not knowing that it has been mentioned before, therefore should money be remitted to us considerably faster than it is actually expended, would not the interest upon all surplus money accumulate faster than in America?

You will see that we are still destitute of any animating tidings to send you. God is sweeping off multitudes of the natives by earthquakes & pestilence, while He almost entirely withholds the effusions of his Holy Spirit, seeming to say that his will is to destroy & not to save. Thousands of heathens & Mahometans who have heard & rejected the Gospel in India during two years past have perished by the judgments of God. Surely clouds & darkness are round about him. Yet his ways are all perfect.

Our schools greatly prosper, but our preaching seems to be in vain as it respects conversions. We know of *none* within the compass of our labours. The Mahomedan who has been with us so much for several months past & persists in soliciting baptism, we shall probably think it our duty to baptize, tho' I do not think with confidence. May neither we nor our anxious friends at home, be impatient or discouraged at this want of success.

I can say nothing about the distant parts of India. Most that we learn about them, we receive thro' the medium of European publications so that almost all the good news from all parts of the world reaches you before it does us.

I cannot but particularly rejoice at the prospects opening in the eastern parts of the Russian empire. What a host of missionaries is wanted there as well as in India, & twenty other countries. Oh. how ought all to labour & pray that God would soon send forth an ample number of labourers into all parts of his harvest.

May God enable us to act our parts well

I remain

Dear Sir affectionately

Your brother & fellow servant

G. Hall

J. Evarts Esqr.

Treasurer to

A. B. C. F. M.

[Recd. May 5, 1820

Ansd. June 8.]

Bombay Augt 20. 1819

Dear Sir,

I write you in the midst of deep afflictions. Five days ago our dear & only child was taken from us by death after a very painful illness of nearly four weeks. The cup is bitter. We would drink it with submission. Certain extraordinary circumstances have very greatly aggravated the affliction of us the bereaved parents. But as all is under the direction of an infinitely wise & holy direction we would not murmur, but learn righteousness.

I have now one particular request to make. It is that you would procure & send me by the first ship, a set of marble grave stones for our dear departed child. I wish them to be rather larger than is usual for a child of her age. For in this country they are not at all cautious or ceremonious in crowding graves together & often in opening one grave they grossly encroach upon a neighbouring one, & sometimes dig directly down upon some mouldering body that had not been protected by graves stones. This was the unpleasant case in the burying of our little girl. Our eyes were pained at seeing the sleeping bones of some fellow mortal disturbed in enlarging the grave to admit the coffin of our dear child.

On the head stone I wish for this Epitaph —

"Sacred to the memory of Elizabeth
daughter of the Rev. Gordon & Margaret Hall
who died Augt. 15. 1819. aged 19 months & 9 days."

I imagine that marble grave stones may be obtained from America quite as cheap, as the most inferior grave stones can be procured here. I take it for granted that the Board expect as a matter of course to meet such expenses. At all events I earnestly request you will send the stones without delay & if I am under any misapprehension on the subject, I will, if spared hereafter settle with you for the expense.

Along with this I send you a Report of the Calcutta School Book Society also two letters from Ceylon for Dr. Worcester & one for a lady in New York & one to my parents.

Our joint letter at the close of last year was sent in March by Capt. Orne. We have not written to the Board since then. No American ships are here, nor are any expected soon. They are very frequently sailing from Calcutta for America. I send this parcel to a particular friend (a commercial man) in Calcutta by whose attention I hope it will be forwarded without much delay. You will learn from Mr. Bardwell, that they too have again been called to drink the bitter cup of affliction. Their dear Lucy died 6 weeks before our Elizabeth. All the other members of the mission are about as well as usual. I have for a long time received but very little from America which is one reason why I have written but very little

I remain Dear Sir
with much affection & respe
Yours G. Hall

G. Hall

Jeremiah Evarts Esqr.
Boston, Massachusetts
U. S. America

Rev. G. Hall.
May 29, 1820.
Ans.d June 8.

P.S.

Dear Sir

I improve an unexpected moment of leisure to say that our semiannual communications, I hope, will soon be forwarded. We have nothing special to communicate. A Wesleyan Methodist missionary has just arrived here to join Mr Horner. & the Rev. Mr ~~Meade~~ Mault from the Lon. Soc. arrived here some time ago on his way to Travancore. Two missionaries from the Lon Soc, are expected soon to join the mission at Surat. And we have heard that 3 from the Church Mis. Soc may ere long be expected here, tho' I know not what

:is to be their ultimate destination. This is animating. B
pray do not think all these
when compared with what ar
wanted any thing more tha
a drop of the bucket or the
dust of the ballance. O that
Christians would duly study
the map of the heathen wor
& faithfully compare it with
the extent of that charter whic
Christ has given to his chur
& after the comparison act
according ~~A~~ to their convictions
of duty. We should then see great thing

We have not yet receive
the Report of the Board fo
1818 & in general our communications from Connecticut hav
all been equally withholden.

But we hope for liberal communications soon.

God is still very awfully scourging this heathen land with pestilence. The Cholera Morbus is still sweeping off thousands. About the middle of June the region of Kutch suffered dreadfully by earth quakes. Whole villages were destroyed, & thousands of the poor heathens, in a moment swept into eternity. O that these judgements of God might teach the people righteousness. Mysterious are the ways of God. Great numbers, who during the years past have heard & rejected the Gospel have been cut down by the judgements of God. With the same

power May that destroyed them, He might have converted & saved th
How far ou his thoughts & ways above our ways!

Not far from Hutch a volca broke out at the time of the earthquake. I believe it stil continues to emit its content. The heathen have been greatly frightened at these tokens of the Lord. Let us all fervently labour & pray that God would send his converting Spirit along with his judgments, & that Christ may draw nigh to this people, to _save_ & not to destroy.

Adieu

May 29 G. Hall

Ansd. June 8.

Bombay Oct. 28th. 1819

Revd. and dear Sir,

This letter is to go by the ship which
conveys Sir Evan Nepean to England. I called on his
-cellency yesterday, paid him my respects, & thanked him
all his indulgence & favour towards our mission. He
was very friendly & loaded me & our mission with
his good wishes. I could certainly, with much cordiality
tender him my good wishes, & I have no reason to doubt
the sincerity of his. His successor is Mr. Elphinstone who
has conducted the late Mahrattah war with so much
success. He is said to be a man of liberal sentiments. But
from what has been remarked to us we cannot certainly
expect to find him more favourable to religious objects
than Sir Evan has been. Several other changes have lately
taken place here which materially affect the petty European
community of the place. The Recorder, & Advocate General
died a short time since, others have come into their place
& a new commander in chief has just arrived, from
amidst the victories of Wellington.

But an event much greater than these I communicate
when I tell you that the missionaries at Surat have ju
obtained permission to form a printing establishment
at Surat, which will be the first instance of a printing
press established at an out station, (i.e. one remove from a
presidency) in India. Mr. Skinner & family are
now with us. His object is to gain so much insight
into the printing business as shall enable him to commence
[illegible] superintend the business at Surat. Other mission
[illegible] to join the station at Surat.

Ou[illegible] Provinces as usual. Four or fi

[illegible]

[illegible] the doctrine taught. We hope & pray that G
may enable him to adorn the profession he has mad
& be very useful. The dry season has now opened & we
hope to do more than we have yet done by way of
itinerating on the continent. Mr. Bardwell is now

absent partly for that purpose, & Mr. Groves expects to
make a tour in a few days. I have also just applied
for a passport & hope that my own health, & the
circumstances of my family will in a short time
allow me to go abroad.

~~Before~~ In a few days we shall have finished the
printing of the Gospel of John. The next portion of
Scripture we print will be several of the short Epistles

By the present opportunity you will receive communications
from our brethren at Ceylon they came enclosed to us &
we have read them. We have received nothing from them of a later dat
Our dear brethren there are severely tried. I heartily sym
=pathise with them & hope that before this there are other labo
-rers on their way to join them. —— It seems that
our brethren there as well as we have taken
into consideration the subject of widows & orphans of
deceased missionaries. The subject is of course
most deeply interesting to all your missionaries. I doub
not but the Board will be prompt in their attention
to the subject. It is obviously of the first importance th
the arrangements to be made, should be to the mutual
satisfaction of both parties; to the Board & to the missionar
Nothing can be more ruinous to the comfort & usefulness of a
missionary than a mind discontented & dissatisfied towards th
Society under which he acts. I have lately conversed with
two missionaries of the Lon. Soc. & seen the measures remarks
relative to the missionary widows' fund at Malacca &
am told that there is much uneasiness relative to this
subject among the missionaries of that Society.

Every man without exception is doubtless as under as
positive a command of God to provide for those of his own househol
as God shall enable him, as he is to serve Christ, & he can no more nullify the one than
the other; & he can no more resign or transfer this
sacred right & duty of providing for his own, to others, unless
such others at the same time, in some corresponding &
equivalent manner themselves specifically engage to
make said provision, than he can resign to others the
obligation to serve Christ, & thus innocently excuse himself

To me this appears plain, & it was with this view of the
subject that our original system of polity was drawn
up & forwarded to the Board. In ~~that Plan of polity~~
-ows & orphans were provided for in terms as full & explicit
as the missionaries themselves, & in terms no less positive
than those which prohibit us from providing for our
own & secure to the Board our entire services with all their avails
And it may perhaps be matter of just regret that

only that part of that system of polity which ~~sanctioned~~ secur every thing to the Board was sanctioned (in substance) in explicit terms, while the corresponding part so personally & peculiarly interesting & essential to the missionary was not in like manner sanctioned: tho' all of us I believe have since considerably changed our sentiments with regard to the expediency of such systems of polity. Mr. Bardwell has repeatedly told me that he & Mr. Poor hesitated in signing those rules of the Board on this subject, & did not sign them untill they had drawn up & presented to the Committee a paper expressive of their views relative to it. I cannot conscienciously feel satisfied as the matter now stands. I have thought much & written considerable on the subject during two years past. As long as 18 months ago, I wrote at considerable length to two learned, pious, & candid friends in America & hope soon to be favoured with their views on the subject. ——— All I intended in this letter was just to touch upon the subject, but I have much exceeded my anticipation.

We are now waiting with uncommon anxiety for communications & remittances from the Board. We are more than out of money & have receive no letters for a long time. The Report of the Board for 1818 has not yet reached us & every thing else in the line of books & communications is equally in arrears. I have now but little expectation that more American vessels will come here as the cotton trade seems to be at a stand.

I wrote to Mr. Evarts about two months ago via England. In that letter I mentioned the death of dear Lucy Bardwell & also the death of our own dear child. We cannot, we would not forbear deeply to mourn, yet we would quietly submit. Thro' divine mercy all our number so far as I know are in pretty good health.

I remain Rev. & Dear Sir
with great affection & respect
Your brother & fellow servant
G. Hall

The Revd: S. Worcester, D.D.

Salem, Massachusetts

U. S. America

Rev. G. Hall
Bombay. Oct. 28. 1819
Recd June 16. 1820

Mr. Hall's

Mr. Hall's
Tour of six days
to Panwell
Dec 14 to 20 1819

Journal of a tour of six days to Panwell & its vicinity.

December 14th. 1819.

Having previously obtained the requisite Passport for Panwell, & Poona &, I took leave of my family, & at the setting of the sun, the passage boat, with myself & nearly fifty other passengers, got under way for Panwell. It was a small open boat, & we, as we had anticipated, were all exposed throughout the night, to the cold & somewhat dangerous land winds of the season, & so crowded together that scarcely any one person had room to stretch his limbs on the deck.

Soon after I went on board, I had religious conversation with a number of my fellow passengers who were on their way to Poona. But as the cold moonless night soon came on, all seemed disposed to wrap themselves up as warm as possible, & to secure each one for himself as snug a place as could be found, & so curl down for the night.

At about 7 o'clock in the morning we landed at Panwell, which is about 12 or 15 miles east of Bombay. In the morning before I left the boat, I imparted christian instruction, by reading & speaking, to as many of my fellow passengers as were situated in part of the boat convenient for hearing. I felt encouraged, & thankful that in the very beginning of my excursion I had been permitted to impart some knowledge of a Saviour to some of my fellow creatures who had never heard of him before.

Soon after my landing I was unexpectedly invited to breakfast with Lieut. J. M.. the commandt. of the place, with whom, at his very cordial request, I was most kindly entertained during my stay in the place.

After breakfast, I went to a large Mahometan temple. This mosque was once a noble building, but is now much decayed. A number of people were employed in making some repairs. There were also a number of Fukkeers, that is Moosalman mendicants, who are the Mendicant Friars of the Mahometan Sect; & a ~~set~~ of more indolent, arrogant, & worthless set of creatures perhaps cannot be found. Some Hindoos were also present. I introduced religious discourse & spoke to them for some time, & finding among the Hindoos, one who could read I gave him a tract, which, to appearance, he gladly received. No one contradicted or gainsayed. Other persons I conversed with during the day.

16th. I went out among the people three times which occupied nearly the whole of the day. I found opportunities for communicating religious instruction to a very considerable number of people. In some places, I spoke to 30. 40, 50 or 60 in one company. In another place there were no more than three or four. I distributed a few books during the day. At first, when the people were told that I had religious books to *give* them they could not believe it, but seemed deterred from receiving them through a fear that they should have to pay for them sooner or later. The idea of a gratuitous distribution of books among them was what they probably never before heard or thought of. But when they were convinced that nothing would ever be received of them for the book, & that they were *religious* books, they seemed to be in no fear of receiving them. And the fact of their being *religious* books, was mentioned among themselves more than once, in my hearing as a reason why they should be received. I soon perceived, however that only a very small part of the people could read, & that I was not likely to dispose of a large number of books, unless

I were to throw them away, or do worse than that by giving them to such persons as could never read them, nor cause them to be read by others in their hearing.

The first person who asked me for books was a Jew of a respectable appearance. I gave him Genesis & John bound together & a tract. Of this man I learnt something of the state of the Jews in this place.

In the morning I fell in with a young gentleman (Mr. H.) who was on his way to Poona. He could read the Mahratta language & being disposed to take some books for distribution on the way, I gladly supplied him with a small assortment of such as I had with me.

17th. Went out at sun rising to distant parts of the town, & addressed about a hundred people, in three different places, & gave away but seven books among them all.

After breakfast I gave six books to such of Mr. M.s people as could read.

I then set out for two villages one of which is situated about 3 miles east of Panwell. On my way there I sat down in a shade & endeavoured to impart some religious instruction to several persons Hindoos & Mahometans.

I reached the farther village called by the natives Tukkeer, between eleven &

twelve oclock. It was an hour of the day in which many of the people were engaged in their respective labours, & therefore leſs favourable to their aſsembling to hear me. I walked thro' the village & saw no convenient opportunities for commencing my labours. After walking about untill I began to be weary & almost discouraged, I turned aside to a border of the village, where a few boys were at play, & a few adults standing near them under the grateful shade of a large Tamarind tree. I came to them & asked if they would listen & hear what I had to communicate to them. They readily complied & I took my seat & desired them to sit down around me, & also to invite the other villagers who were disengaged to come & hear. About 30 persons were soon aſsembled & to them I read & discoursed on the great things of the Gospel, for about an hour. They seemed very attentive, no one contradicted & I thought that their appearance manifested that their consciences testified to the truth of Gods word which they heard. I gave books to the few among them who could read, & they were received with apparent gratitude. …

I was then invited by a shop keeper to go to his shop in the centre of the village, situated on the main road, where he thought a greater number of people would be likely to collect. I did so & again read & discoursed to about the same number of people as before, & gave away a few books. While I was communicating to the people around me, an number of people were passing, who stopped a while & heard more or less of my discourse.

In the midst of my speaking a woman ran furiously by, crying out in a very bostrious manner. Some one had stolen three rupees from her, & ~~fo~~ therefore she was hastening in that noisy manner to her god. Her god was but a short distance from where I was seated, & was no more than a shapeless stone covered with some red paint & placed under a small tree by the way side. As soon as she approached this her deity, she vociferated her vow to it, which was in this style "My god, my god, if you will cause my stolen rupees to be brought back & deposited in my house, I will make you an offering of a coconut, of sugar cane."

I was told that there was one school in this village, but that only a very few boys attended. The teacher of the school was absent. One of the people solicited books for him which I of course very readily gave.

After spending about three hours in this village, I turned my course homeward. As I walked on, I discovered at a distance on the right of my way, a company of people sitting under the shade of some large trees near a great pool. I directed my course to their charming retreat, & found the company to consist of about 60 Hindoo Doctors. These are the *quacks* of India. They travel about the country, accompany their prescriptions with many incantations & are as successful in imposing on the credulity of the ignorant, as the most accomplished quacks of the western hemisphere.

These Doctors were retired from their professional labours, & all engaged in the ~~much~~ more humble, tho much more useful work of braiding a kind of matting, formed from the leaves of the date tree, & much used in their country for packages & a variety of other purposes. They were seated nearly in a circle, & with their approbation, I stood in the midst & addressed them for a considerable time on the main truths of the Christian religion. Some of them expressed the highest approbation of what I had advanced, others said nothing.

I saw nothing which, in the least seemed to say to me that I had made an unwelcome intrusion, but on the contrary, at parting, I received many expressions of approbation & respect.

I next came to the other village nearer my lodgings. There may be 50 or 60 small houses in this village. Seeing a number of people sitting in front of a little hut, I came up to them & asked if I might take a seat among them. They most cheerfully brought forward their best accommodations. I immediately commenced religious conversation & showed them some of my books. Some of them began to read them. One of the persons present said he had a book & ran to fetch it. And what should his book be, but a few detached pages of some English pamphlet on the subject of the late war between England & America.

The people asked me to read to them some of the books which I had brought. I proposed that we should repair to the shade of some large trees near by & that the other villagers should be invited to come & hear me. They most readily acquiesced, & in five minutes I was seated with about 100 people around me sitting on the ground. I read, & spoke to the people untill I was greatly exhausted & concluded my labours with them as I supposed.

I then gave books to such as could read. One man began to read the tract, called the

The heavenly way. The people listened with great attention & seemed highly gratified & not at all disposed to disperse. I asked them if they wished to have me read & speak more to them. They replied in the affirmative I could not refuse tho' I had before spoken until I was hoarse. I therefore took the tract & read the greater part of it, adding much by way of explanation & application to themselves. I never before addressed an assembly of heathens who showed so many gratifying & encouraging appearances, & I could not but indulge the cheering hope, that thro' Gods blessing on his own word, some of them might be everlastingly benefited.

During the day I also had opportunities for Christian conversation with various individuals to whom I gave tracts.

18th. Saturday. Soon after sun rise I went out among the people. The first stop I made was at the house of a respectable Jew, standing in an advantageous situation upon a main road. I commenced conversation with several Jews who were in the front part of the house. People who were passing that way began to stop & listen, & soon a very considerable number were assembled. I imparted to them the word of life, & distributed some books.

The Jew showed me the Hebrew liturgy, but he had not the Old Testament Scriptures in Hebrew, nor is it in the least probable that they would have been of the least use to him had he possessed them; for like almost all the other Jews which I have seen in this country, he seemed entirely ignorant of the Hebrew language. He told me that there were 25 Jewish families in the place. The Jews here, as in the other parts of the continent where I have been, are the sole manufacturers of all the oil. It has been farmed out to them by government, from time immemorial. Great numbers of the Jews are to be found among the sepoys, both civil & military. Numbers of them are masons, others are carpenters, & a very few of them are merchants.

The Jew at whose house I stopped, told me that they had no synagogue, nor any place of any description for the performance of divine service, nor did it appear that they had any form of *social* worship existing among them. Their synagogue, he said was in Bombay.

After discoursing for a considerable time in this place, as well as I was able, to both Jews & Gentiles, I returned to my breakfast.

I next walked a little out of the town to a large & sacred Mahomedan ~~building~~ edefice. It was a lofty building, as large as a common parish meeting house, & once rather superb, but now much neglected & decayed. This spacious building which I supposed to be a mosque, I found to be a *Peer*, that is a sacred Mahomedan building enclosing the tomb of one or more of their departed saints.

These consecrated sepulchres which are numerous throughout the country, are to the Mahometans what the tombs of canonized saints are to the Roman Catholics. Every ~~t~~ Peer, that is every ~~tomb of a~~ distinguished saint, has ~~a~~ his anniversary festival, when more or less of the disciples of that most deadly imposter assemble & worship. These reputed but dead saints are addressed by great numbers of the Mahometans, both as objects of worship, & as intercessors with God for the living. Indeed the Mahometans pay very great reverence, perhaps I may say worship, ~~at the~~ all the graves, of their departed friends. Thursday a day, on which some special acts of devotion are enjoined upon them, & which is their sabbath, if they have any, is the time when great numbers of them repair to their burying grounds, & strew flowers, & repeat prayers over the graves of their dead. They pray for the dead & to the dead. So generally is this the case, that when the Musulmen, as they are ever disposed to do, reproach the Hindoos for worshiping senseless idols, the Hindoos will return the reproach by asking the Musulman, why he worships the mouldering corpses of men!

At the great Peer which I before mentioned, I found 10 or 12 persons. I sat down, & read & discoursed to them for a considerable time, & distributed ten books among them. They could not read the books themselves, but begged me to give them, for they had friends who could read & they would gladly hear them read. They were mostly foreigners. Some of them were from Aurungabad & Hydrabad. They had come down to Panwell as great numbers do from various parts of the interior, with caravans, consisting partly of camels, but mostly of bullocks; & which bring down a variety of produce &c to market, & in return carry back European articles &c for the supply, principally, of the Europeans at the interior stations. This large & constant ingress & egress of natives from many distant places, renders Panwell a place favourable for a wide dispersion of religious books. I could not but particularly regret that I had no books in the Hindoostanee language & Persian character, which are the only books in ~~telligible~~ legible to a very numerous class of Musulmen.

Leaving the Peer, I walked to an open place, near a large Hindoo temple, where ten boys were at play. I sat down & asked the boys to sit down by me & I would talk to them. They left their play in a moment & were seated around me, & contrary to what I had anticipated, seemed not in the least intimidated, at the appearance, or speech of a white stranger among them. I read to them a part of the catechism & told them what they must do to be happy now & forever. They were very attentive & seemed to understand what I said. Tho' the boys were mostly large, yet only one of them had attended school, & he could read but very imperfectly. I gave him two small tracts that his Master might teach him to read better.

I next directed my course thro' the main street towards my lodgings & came to a place where some copper smiths were smelting copper by the way side.

I stoped while the liquid metal was poured into its receivers, from the glowing furnace, in the hope that I might find a favourable opportunity of addressing some eternal truths to more of my fellow creatures. Nor was my hope disappointed. A number of persons, as they were passing that way stoped, to see the flowing metal, or to gaze at me, or to hear what a white stranger, in the character of a religious teacher could have to say: for by this time a great number of people in the town, had heard me speak in different places, or had seen or heard of the books which I had distributed. While the flaming furnace was before our eyes, I took occasion from it to describe to the people, that lake of hell which burns, & will forever burn, with fire & brimstone, & which the justice of God has prepared for the eternal abode & punishment of wicked men & devils. I told them as plainly, & as solemnly as I could, how all men deserved to be punished forever in that awful lake of fire, for their sins, &c & how God in infinite mercy had provided a way in which all who will truly repent & believe may escape that eternity of woe & obtain pardon & everlasting felicity in heaven. Thirty or forty persons were present & seemed to hear with attention, & with some degree of sensibility. I distributed a few books among them, then leaving them returned to my lodgings about 3 oclock. P.M.

After a little refreshment, I took another tour among the people, & read & spoke in two places to 30 or 40 persons in each place, & to several other persons in a third place & thus concluding my labours for the day, returned to my quarters at candle lighting.

19th. Sunday. I went out before breakfast & fell in with a company of blacksmiths. One of them was a reader & a man of some superiority. I had before given him a tract. He invited me to his house, & at his request I sat down & began to read & speak to a number of people who were immediately assembled. I spoke at considerable length, & ~~my~~ the number of my hearers was soon increased to about 30 persons. I taught them the way to heaven through a crucified Saviour as faithfully as I could, & exhorted them to turn from their vain idols to God their Maker. I prolonged my instructions untill it was time to return to breakfast, & as I humbly trust was enabled to bless God from my heart, for permitting & enabling me to commence my labours among the heathen, on this holy day under such encouraging circumstances.

After breakfast, I commenced another tour, & after walking a short distance, I came to some herdsmen upon one border of the town. As I began to address them one after another fell in untill my number of hearers was increased to about 30 persons. Not one among them could read, & I therefore distributed no books among them.

I next proceeded to another border of the town where I addressed about the same number of persons, found some who could read & gave them books.

At a short distance from this latter place) a little detached from the town, & in the rear of a large Hindoo temple, was a little hamlet containing about 15^{n} huts. Hearing the sound of music among these meagre cottages, I bent my course thither & found nearly the whole village ~~a~~ men, women & children, 60 or 70 in all, assembled in one house, stowed together as thick as possible, & engaged in their ceremonies. The occasion was this. A woman was ill of a fever, tho' to appearance she was by no means severely ill. Her poor heathen neighbours, in their sympathy & compassion, were assembled for the purpose of relieving the sick woman from her illness by their incantations & nameless extravagancies. The woman was seated nearly in the middle of the assembly. Before her some white marks were fancifully drawn upon the ground (the common flooring of their poor houses) – flowers, parched rice &c were scattered about, & incense was burning. A number of the people, men & women, nearest to the sick person, were wreathing & forcing themselves into the most, wild, unnatural, & painful attitudes, sometimes blowing ashes into each other's faces, beating themselves, & striking their foreheads violently upon the ground. The design of the whole seemed to be to move their god, from a view of what they were voluntarily suffering, to extend relief to the sick person; & this seemed to be accompanied by a kind of chalenge that if their god would not grant their request they would torture themselves to death. For now & then they would exclaim to their god "Hear us or we will die:- Why should we live if you will not hear us" The noise of several drums beating at the same time in the house, made it a scene of much confusion, as is generally the case when any public ceremonies of idolatry are performed. The scene excited in my mind an unusual degree of tenderness & pitty for these my deluded fellow creatures, & I resolved, that before I left them, I would, if possible instruct their ignorant mind in the knowledge of the true God. After waiting a while, they in a great measure intermitted their devotions, & I addressed myself to them & desired that they would hear what I had to say. They very readily complied & soon all was still in the house. I asked them why they thus tortured themselves! Should your child, said I, if in need of any thing, come & ask it of you, would any one who is a parent, be pleased to see his child put itself to pain & anguish in order to induce the parent to bestow the thing requested! No. no, was the reply from several of the company I told ~~that~~ them that God was their kind & tender parent, that he did not take pleasure in seeing any of his creatures inflict pain upon themselves, & that he was able & ready to hear & grant the prayers of all who come to him humble & penitent. I enlarged upon the character of God; endeavoured to convince them of their great sin in rejecting him, & worshiping idols & beasts & men. & told them how their offended Maker would be reconciled to them through his crucified Son if they would repent, believe, forsake their idols & obey the truth.

They were very attentive, & some of them seemed somewhat affected at what they heard. One called aloud & said that I was a God, from which I took occasion to reprove her, & to speak farther to them on the character of the true God whom alone they must worship if they would escape everlasting woe & obtain eternal blessedness. Some said "let us lay aside our ceremonies, & I have reason to think that they did so. I exhorted them to think from day to day of what I had told them for it was Gods message of love & mercy to them. They said they would. I then left them, highly gratified at the attentive hearing which they gave to Gods word.

11 It was now about mid-day, when I hastened towards the village of Tamboor, which lies on the road to Cullian & is about three miles distant from Panwell. On my way, I fell in with two travellers, one an inhabitant of Cullian, to whom I gave tracts, & who promised to have them read in the circle of his relatives & friends. To both of my fellow travellers I endeavoured to point out the only way to heaven.

When I reached the village of Tamboor, I enquired for the Pattell, that is the head man of the village. Being directed to him, he received me in a very friendly manner, & on my proposing it, most of the people, who were disengaged amounting to about 60 were almost *immediately* assembled: for the houses of this little hamlet, tho' more than twenty in number as I should judge are all within the limits of one acre of ground.

I spent nearly an hour in preaching to this little assembly. The people were very attentive. None contradicted or objected; but all seemed to approve, & they promised to remember & regard what they had heard. They told me that there were three persons belonging to the village who could read, but that they had all gone abroad. I left books for them which the people promised to ~~hear~~ read. It seemed a matter of some surprise to these villagers, to see a white man travelling about on foot in the character of a religious teacher. They seemed, however, to be highly gratified at my visit to them; & on my departure they gave me many compliments & good wishes, & insisted on my acceptance of one of their villagers, to ~~point~~ guide me in the best foot path, to the next village.

Newrah, the next place I arrived at can hardly be called a village, for it contains but five huts. I sat down by the way side under the shade of a large tree, & addressed myself, for a short time to eight or ten persons. On taking my leave of this little audience, I was again, in the same kind manner as before, furnished with a guide to the next village, called Adda. There I called on the Pattell as at Tamboor, was received in the same friendly manner, & within five minutes after I reach the place, I was seated in the midst of not less than 60 Hindoos. I discoursed to them about three quarters of an hour. They were very attentive, & their whole appearance was interesting & very encouraging to my feelings. At the conclusion of my discourse, I addressed them as I had previously addressed several other like aſsemblies nearly in these terms "My friends I have come to you in the name of God your Maker. I have come with a meſsage from Him to you. I have delivered his meſsage to you. You have heard it. It is *his* word, & not mine. I never saw you before, & I know not that I shall ever see you again untill the day of judgment. Such a day is coming, when the one only true God will aſsemble all men before him, & judge & reward all men according to their works. Then I must give to God an account of the manner in which I have this day delivered his holy meſsage to you; & you also must give an account to God for the manner in which you have received, & shall have treated his gracious meſsage of saving love. He is now looking on our hearts, observes all our actions & knows all things. O prepare for that awful day. Fear & worship, & serve the true God, your Maker & your Judge. Repent & forsake your sins. Believe in Jesus Christ, obey his Gospel, no more worship your vain idols which are an abomination to God. Let this sink into your hearts. Regard it, & it shall surely be well with you in life — well with you in death — well with you in judgment, & well with you in eternity."

The idea of being called to judgment seemed considerably to affect them. Several spoke out aloud "We will no more worship idols, we will worship only the one true God, accor-ding to what you have told us." They asked when I should come to them again, & expressed many strong wishes that I would soon make them another visit. I was told that not one person belonging to the village could read. There was present, a young man from Panwell, who acted in the capacity of a writer in the village, who could read. I gave him books, which he promised to read to the people. This village, like each of the others which I visited to day, did not as I was informed contain a single Brahmin. Wherever we find the people removed from the Brahmins, they are more accessible, & more attentive; & the prospect of winning souls to Christ seems the greatest.

Leaving the village of Uddla, I returned to Panwell, having made a circuit, as nearly as I could judge, of seven or eight miles, the greater part of which was performed in the hotest hours of the day. I was extremely fatigued; but know not that I ever spent a day more agreeably to my feelings & wishes. ///

After taking some refreshment, I went on board a boat at 10 o'clock P.M. The tide was out & the boat was aground. I soon fell asleep, & awoke in the morning in sight of Bombay where I landed at 7 o'clock ~~in the~~ A.M. & soon after joined my family, & had the happiness to find that the same God, who had so kindly preserved me, had been equally gracious in preserving & blessing them, during our separation.

Bombay April 6th 1820

Revd. & dear Sir

Your most kind & acceptable letter of May 25 came to hand about 20 days since. I feel greatly obligated to you for writing to me so fully & kindly notwithstanding the numerous & weighty avocations which are incessantly pressing upon you. About the time I received your letter, we received the greater part of the letters, pamphlets &c which were sent for us by the missionaries coming to Ceylon. In this land of exile from the commonwealth of Israel, (but blessed be God for the spiritual things which we do enjoy) you cannot easily imagine, how much it refreshes, strengthens, & encourages our hearts, to hear of all that God is doing for our dear - dear country. I know as to myself that, thro Gods blessing, it does put new life & vigour into me, & greatly stimulates me in my missionary labours. To look on such a heaven blessed land as America in contrast with such a land as this, thrills the soul with feelings indescribable. I do not utter this as a murmur against the Lord for placing me in such a deplorable land, but rather that he may be more worthily praised, for his not having left all nations in as woeful a condition as this.

In the course of your letter, dear Sir, you remark at some length, on the propriety of discussing & deciding missionary matters among missionaries. Perhaps I have said something which led to the remarks. I am aware that I have advanced the sentiment among my brethren here, & probably in some of my letters to America, that "I deem it expedient that as far as is practicable, no matters, pertaining to the personal comforts & convenience of missionaries, should

be matters of formal discussion & decision amongst
missionaries themselves" I believe it is two years since
first advanced the sentiment, & my subsequent experien
has certainly confirmed me greatly in it. For myself
must say let missionaries abroad, & private christians
home, converse together with freedom & love, about the
style of living - which the gospel requires them to adopt, b
but let them not act as arbitrators on each others pe
-sonal comforts. Woe - woe, woe, if they do - whether
at home or abroad. I will illustrate my idea by
a single fact. Mrs. Bardwell came to Bombay with
an infant child. It was unanimously thought proper
that a native woman should be employed to assist her
in nursing the child as is the uniform custom her
in European society. After some months it was
brought forward in one of our meetings for business
as a subject for discussion, & decision, whether it
was proper to have the female servant continued,
whether Mrs. Bardwell should nurse her own child
without such assistance. It was brought forward
in strict conformity to our existing regulations, for
the female servant was paid out of the common
stock & all expenditures from the common stock
were matters of joint discussion & decision. Now
to me it appears certain from what I have been
able to learn of human nature, christian principles,
& christian prudence, that such matters ought not
to be subjects of formal discussion & absolute decision -
I conceive that Christ has left & that christians ought to have
all such things to the reason & consciences of the persons imme
-diately concerned, & that they are accountable to God only, in such
matters of domestic minutiae. - The instance which I have cited
is only one out of a very great number which belong to domestic
life - It is exclusively to such personal, domestic matters
that I advance the sentiment & I do not mean it as
applying at all to the public, or general concerns of a
mission. I am not aware that my sentiment on this point
differs from the sentiments of the rest of my brethren nor
have I any occasion to dissent from them in any of

the principles on which we act & I should be very sorry to have you infer from the instance by which I have illustrated my sentiment, that that particular fact produced any dissatisfaction among us. I assure you that so far as I know, it did not.

There is another part of your letter for which I feel under peculiar obligations of gratitude to you. I mean that part which contains your remarks on the stile & sentiment of my letters &c. I fully believe you made them in love, & I trust they were received in love, & I heartily thank you for them. I plead guilty in *part*. & hope to profit by the seasonable admonition. I think it but justice however to make a few remarks. You say. "I sometimes hear expressions of regret, & from different quarters even something more than regret, on account of some apparent asperity or severity of sentiment or manner" I am emberrassed in making my remarks from not knowing what sentiments of mine are alluded to, & I should feel much obliged to any friend in America who would be so kind as to state *definitely* the faults contained in my sentiments or manner. — The greater part of what I write relates to the ways & means of advancing Christ's kingdom & the duty of christians concerning it. It would grieve me to say any thing wrong on this most solemn & momentous subject. You will excuse me if I say that in regard to this all-important subject, I do not altogether understand what should be meant by "asperity or severity of sentiment". If I advance any sentiment not revealed in the Gospel but contrary to it, can it be any thing less than *error* & *sin*! If I take up a sentiment revealed in the gospel & carry that sentiment beyond those limits which the gospel gives it, or in any way pervert it, does not that also become *error* & *sin*. But if I take up a gospel sentiment & without perversion carry it to the extent to which the Spirit of inspiration carries it & no farther, can there be any thing of the nature of *asperity* or *severity* in such a sentiment! I certainly do not feel guilty of this part of the charge. I certainly am not conscious of having erred *at all* as to *sentiment*. Those who implicate me in this respect, I think are in duty bound to point out the fault definitely to me. — But I promise you I will think more of it, & hope I shall be led into the truth. But nothing is more easy or natural to the depraved heart than to use *asperity* & *severity* in our *manner* of advancing the purest sentiments. Here I plead guilty, tho' I am at a loss to know what letters or expressions of mine are alluded to in this respect, I can recollect nothing particular, except what I wrote in a certain letter, under unusual & unmerited provocation, which I am heartily sorry for, for there was sin in it. — I suppose the faults alluded to must attach to my general stile of writing which fault I will endeavour to watch & pray against in future.

If however the pushing of a gospel sentiment to that ex
which the Spirit of inspiration has given it, should appear to a
like asperity or severity, as is doubtless sometimes the case, su
persons, would be liable, to say the least, to affix the sam
epithets also to the manner of advancing such a sentimen
tho' the manner should be as faultless as the sentimen
itself. The progress of christian sentiments, is rapidly evinc
that what one generation deems severity of sentiments, or
unnecessary & unwarranted rigor of opinion, the next ge
-eration may as fully believe to be no more than the pla
undistorted sentiment of the bible.

I have made these remarks perhaps with unbecom
freedom, but I think in love — & blessed be God
I can say if I know my own heart that I am i
charity with all men. I have of late felt more than eve
the necessity of labouring more earnestly & constantly to ge
my own heart entirely subdued & conformed to th
spirit of Christ. And I have a comfortable hope that G
is enabling me to make some progress in this work
Certainly I can say that it is by the grace of God I a
what I am & it is by his grace that I hope to be what
I ought to be.

I remain Revd. & dear Sir

with great affection & respect

Yours &c G. Hall

Revd. S. Worcester D.D.

Mr. Gordon Hall
Bombay - Aug. 6. 1821.
(Private)

P.S. The meeting last evening was very well attended & appearances encouraging. We have not yet received the Report of the Board for 1818, & the Panoplist, Recorder &c. are due about the same date

18th Feb. 1820

Samuel Worcester D. D.
Salem, Massachusetts
U. S. America

P.S. I spent six days on my tour to Caranjar & Elephanta. I visited nearly all the villages on the islands & found opportunities of imparting christian instruction to a large number of persons, tho not so many as I had hoped. The number of persons capable of reading seemed extremely small & I distributed but a few books. I fell in with a number of pilgrims from another island to whom I gave a considerable number of books, & under some encouraging circumstances. From this tour, the preeminent importance of preaching the gospel to the so ignorant heathen appeared more clear than ever before. The evening before last I held a meeting in one part of the town at which about 60 natives were present, & this evening I am to hold one in another part, where there has been none before. It is our intention to multiply such meetings. Mr. Bardwell is now making a tour on Salsette — Feb. 17th

To the Revd. S. Worcester D. D.

Revd. and dear Sir,

I enclose to you the journal of my tour to Panwell & its vicinity. I enjoyed the tour exceedingly & hope to permitted to make many other similar ones. Most of our number I believe, fe an increasing conviction of the expediency of spending a greater portion of our time in itinerary labours. We can travel over Bombay, Salsette, Caranjar & Elephanta, without passports. For going beyond these places a Passport is necessary. We found not the least difficulty in obtain the requisite passports while Sir Evan Nepe was Governor. He most readily granted them. Since his successor, Mr. Elphinstone came into office, some objection to granting passports has been manifested, but I hope, & expect that it will amoun to no material or permanent obstru-tion.

Since I visited Panwell I have twi been to the adjacent part of Salsette. I went into several villages & had opportun-ties to impart some Christian instructio A great part of the people are Roman

Catholics, extremely ignorant, vicious & degrad

In one place, being in sight of a large stone cross, I asked a young man what it was. He answered "It is Purameeshwur" (the great God) To the same question, at another time & in another place, a man answered "It is St. Cruse" (St. cross)

These Catholics seem less accessable than the Hindoos or Mussulmen. But in addition to all other encouragements to labour among them, is the fact that in other parts of India, no inconsiderable proportions of conversions has been from among the Roman Catholics. I had while on Salsette an interview with one of their priests & was pleased to find him much more affable & candid, & less bigoted & arrogant than I had expected. In the course of our conversation he remarked, that many of the Christians, when the discipline of the Church was enjoined upon them, turned Hindoos. What I observed during my tours among them yielded me more encouragement to labour among them than I had felt before.

Before our present communications reach you, you will probably have heard of the baptism of Kadar Yar. He seems to have a wish to be employed in communicating a knowledge of Christ to others, & is also in some degree active in labouring both among Hindoos & Mussulmen. He has now been absent for several days. The reason of it is this: Some time since he fell in with two men from the continent the one a Hindoo & the other a Mussulman. The former had become convinced of the absurdities of the Hindoo religion & was resolved to become a Mussulman & the day for the ceremonies to take place was fixed. Kadar Yar saw him & so spake of the Christian religion that the man postponed his becoming a Mussulman, & seemed inclined to embrace Christianity. His Mussulman companion, seemed also inclined to do the same. After accomplishing their business in Bombay they returned to their home about 30 miles distant on the continent. & invited Kadar Yar to visit them. He has accordingly gone with the hope of being instrumental in winning them to Christ. He also took books to distribute in that region. O that we could trust God for as much as he is willing & ready to do did not our unbelie stand in the way!

The Rev

I hope to add something more, before the parcel goes for America. But that is uncertain, as I this afternoon commence a tour to the islands of Caranjar & Elephanta, to preach Christ to those heathen islanders. May God go with me & bless me.

Adieu, dear Sir for the present, perhaps forever

Bombay, 8th. Feb 1820 G. Hall

Revd. and dear Sir,

Our joint communications to you together with private letters, journals &c were sent in Feb. last, via Calcutta, by the ship Palm Capt. Thump. The Palmer was wrecked on the Corromandel coast in the gale of the 27 of Mon & we fear our communications were lost. By that opportunity I sent for you a private letter & my journal of a tour to Panwell a large town, with a number of adjacent villages situated about 15 miles to the east of Bombay on the continent. I retained no copy of m journal or I should now send you a copy The tour was made in Dec. & to me it was uncommonly interesting. I preached the gospel to a great number of people who had never heard it before. In some of the small villages the people seemed to hear the truth with great attention, & I indulged the hope that it might be made the word of life to some of them.

The tour to Panwell was made in Decemb Since then I have made a tour on the island of Carranjar & Elephanta, where I had opportuni to address many of the heathen & to distribute a considerable number of books. I have also sev times visited the southern part of the island of Sal

Last month I made a tour of 12 days on the coast. I went first to Rawadunda, near Chou & inspected our four schools in that region. From Rawadunda I went, by land to Panwell, a distance of about 50 miles, taking the rout I ca I travelled a part of the way on foot & partly on horseback. A part of this distance is exceedingly mountainous, but it contains a number of larg towns & numerous small villages. In the tract of country I went over, there is ample room for h a dozen missionaries. I stopped at as many of the towns & villages as ~~ten~~ my time would permit, addr as many of the people as I could collect & distribut books.

In that region there is a great opening for free schools. Most of the towns & villages are entirely without schools. In various places the people entreated that we would establish such schools among them - & I suppose we shall think it expedient to establish several in the principal towns between Panwell & Rawadunda & perhaps one or two to the south of Rawadunda, which will open to us an itinerating rout of 60 or 70 miles of on the sea coast, & bring us in the way ~~on~~ of more than as many thousands of the heathen ~~of~~ on the continent.

Our operations in Bombay go on as usual. We continue to labour daily but still have to lament our want of success. For some months past we have held frequent evening meetings, mostly at the school rooms & the attendance of the natives has been encouraging.

Kader Yar Khan, the man we baptized some time ag has left us to return to his family at Hydrabad, thinks it probable that he should return, to Bombay with his family in about a year. So far as we know his conduct has been agreeable to his christian profession. We furnished him with a large number of books to distribute on his way. Our hope & prayer is that he may be kept by the power of God, & be as a shining light in those regions of thick darkness where he has gone.

Our printing has gone on very slowly for several months past owing to the failure of some of our types. We have just commenced the printing of the epistles of James, Peter, John & Jude, to be bound up & distributed together.

Saturday 6th May. I expect this will be sent on [illegible] Monday next, via England. We have lately received some little information from Ceylon. Mr. Richards is recovering, & is able in some measure to resume his missionary functions. We are all pretty well at present. The Cholera morbus is again sweeping off great numbers of the natives, & some Europeans, in different parts of the country. Thirty six died of this disease the day before yesterday & more than 40. yesterday. Thus it seems to be Gods good pleasure to destroy, rather than to convert, this people. Surely his ways are a great deep. It doubtless becomes us to be excited to greater exertions to save the heathen, while we behold them so rapidly passing into eternity. May we all be enabled so to improve this inscrutable dispensation of Providence!

I remain Rev.d & dear Sir, with great affection & respect
Rev.d S. Worcester D.D. Yours. G. Hall

returned from a tour of six days, to the coast, to visit our schools &c. The field seems to be opening wider & wider before us. Our hands are too few to do any thing more than a very small part of what is to be done, in the region around us. There are now in Bombay two missionaries of the Wesleyan connection whom I greatly love & esteem. We have just received the Gospel of Mark in Guzerattee printed by the missionaries at Surat. This encourages us—

Mr. Hall
Octr. 28 1820

Sh. 14

The Rev. S. Worcester D.D.
Salem. Massachusetts
U. S. America

S.W.

Bombay May 6. 1820
Hall

P.S. I believe I intimated in my last that we were apprehensive that some embarrassment to our visiting schools &c on the coast, might occur. We are no longer under any such fearful apprehension. Things have taken a favourable turn. Mr. Bardwell has just

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Bombay June 30th 1820.

To Jeremiah Evarts Esqr Treasurer to the American Board of Commissioners for Foreign Missions.

Dear Sir,

We now have the pleasure of forwarding to you our semiannual Bill.

Since the forwarding of the last semiannual bill & the accompanying letter from our treasurer, we have not been favoured with any communications from you, nor any remittances.

Mr. Oliver Taylor's letter of June 7th 1819, we had the pleasure of receiving in March, & also the box of books &c specified in that letter, & we were highly gratified at the reception of the books, letters &c which it contained; all of which, according to the list of articles contained in Mr. T's letter came safely to hand. For these favours we desire to return our grateful acknowledgments.

With regard to the present state of our funds, we have to observe that our draft on Messrs Shotton, Malcolm &c on the 1st of June left us but a few rupees unexpended, so that our draft on the 1st Inst. was principally an advance by that House. And we feel under renewed obligations to the Gentlemen of that House for again so cheerfully lending us money when destitute. Whether they will be willing to continue to make such advances is uncertain, & we repeat the hope, we have before expressed to you, that our seasonable supplies will in future, exempt us from the unpleasant necessity of borrowing.

I remain dear Sir, very affectionately yours
(In behalf of the Mission) G. Hall

J. Evarts Esqr
2 2

We have had more or less sickness in each of our families during the last six months but thro' divine forbearance our lives have all been spared. Our little girl is now extremely low & we have but little expectation that she will long be spared to us. We would say "the will of the Lord be done."

29th July

Jeremiah Evarts Esq
Boston, Massachusetts
U.S. America

POST PAID SHIP LETTER LONDON
12 DE 12
1820

SHIP 6

Rev. Gordon Hall.
April 2, 1821.
Ans. Ap. 7.
Acknowledged June 21.

P.S. I wrote you, in my private capacity, in April last. lso to Dr. Morse & Mr. Edwards, by way of Calcutta. But e ship by which these letters were sent from here to Calcutta ing wrecked, the letters were lost as I suppose. My letter to you ntained a request that you would do me the favour of rwarding for me a copy of Scotts family bible — of the tavo cheap edition, cost to be deducted from my stipend there if attainable. If one of the cheap pies (like the one sent out for Mr. Nichols in the last box) can be tained you would greatly oblige me by forwarding it the earliest parcel of books sent to Bombay.

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Aug. 25. 20

My dear Sir

On the 19th inst. we received Dr. Worcesters letter of March last accompanied by one from Mr. J. Garrett dated Tranquebar July 31st & on the 21st we received yours of March 27th accompanied by one from Messrs. Arbuthnot D. Monteith. The latter was dated the 3d Inst. & the Ship Sally we observe from the papers reached Madras on the 2d. Arbuthnot &c. say "The Dollars (4.867) shall be landed without delay & disposed of to the mint. An interval of some weeks will elapse before the certificate granted by the Mint for the Specie will be paid at the Treasury" Last month I forwarded to you, via England, our semi-annual accounts from which you will see that we had been obliged to borrow money - & we shall be obliged to draw at least once more on our house in Bombay before the remittance now in Madras can be realized there: but we have no difficulty to apprehend on this [illegible]

The box of books so kindly sent

out for us are, we, suppose, at Madras
& we feel peculiarly anxious to receive them
but fear it will be a long time before
they will reach us.

Mr. Garrett says in his letter "the passage
has been pleasant - no very severe ~~weather~~ storm
the crew very healthy - Capt. B. treated me
with tenderness & respect -

"I am happy to hear that the Revd. Mr.
Poor has regained his health & that there
is a prospect of the Revd. Mr. Richards's recovery
I have been introduced to some of the
Danish missionaries at this place who treat
with kindness & appear to rejoice that the
American Christians are affected by the
state of India. - that they have the feelings
of humanity & benevolence & are using the me
of spreading the Gospel light." I have
transcribed this as it is possible it may
reach you sooner than any other com-
munications from Mr. G. We learn from
Ceylon that Mr. Richards is greatly recovere
& is now active in the mission.

Mr. Nichols is nearly recovered from
his long fever - Mr. Graves child is not
expected to recover from his present illness -
Some other individuals in the mission are
labouring under slight indispositions - I been
very highly blessed with health myself: indeed
I never had better health than at present.

him to be growing stronger - but would remember that the strong have no more security against death than the feeble - My dear partner is at present in good health tho' a short time since she had a severe attack of fever - Our babe has also been dangerously ill - is now much better, tho' in rather a critical state.

But a few days have elapsed since we we sent our joint communication to Dr. Worcester from which you will learn the detail of our missionary concerns. I write in uncommon haste.

I remain Dear Sir

very Affectionately

Yours

G. Hall

Bombay }
Augt. 25 1820 }

P. S. I should feel much obliged by your sending me Proffessor Stewarts Hebrew Grammar to be sent in the next parcel you send to Bombay - if it would be no inconvenience to yourself. I mentioned in my last a wish to have a copy of the cheap edition of Scotts Family bible sent to me. I hope you will excuse my troubling you so often in this way - G. H.

Rev. Gordon Hall.

March 26, 1821,

Acknowledged June 21.

Jeremiah Evarts Esqr.

Boston – Massachusetts

U. S. America

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SHIP

Oct. 7. 20

To Jeremiah Evarts Esqr. Treasurer to the A. B. C. F. Missions

Dear Sir

In August last we forwarded for you via England a copy of our accounts for the first six months of the present year of which the enclosed is a duplicate, & the following is also a duplicate of the letter which accompanied the same,

" We now have the pleasure of forwarding to you our Semiannual Bill. Since the forwarding of the last Semiannual bill & the accompanying letter from our treasurer, we have not been favoured with any communications from you nor with any remittances".

" Mr. Oliver Taylor's letter of June 7th 1819 we had the pleasure of receiving in March & also the box of books &c. specified in that letter; & we were highly gratified at the reception of the books, letters &c. which it contained, all of which according to the list of articles contained in Mr. T's letter, came safely to hand. For these favours we desire to return our greatful acknowledgments".

"With regard to the present state of our

funds, we have to observe that our draft. p
Messrs. Shotton, Malcolm &c on the 1st of June
left us but a few rupees unexpended so t
our draft on the 1st. Inst. was principally a
advance by that house. And we feel under rene
obligations to the Gentlemen of that house for
again so cheerfully lending us money when
destitute. Whether they will be willing to continue to m
such advances is uncertain, & we repeat th
hope we have before expressed to you that
our seasonable supplies will in future, exemp
us from the unpleasant necessity of borrowing.
The above letter was dated June 30th. 1820
Since that date we have been favoured wit
communications & ~~a~~ remittance from you & Lat
a letter from Dr. Worcester, & have now the pleas
of acknowledging the receipt of your favour of
the ~~27 March~~ 4. of Feb. via Botanic, which reache
us July 30th — also yours of March 27 which, with
Dr. Worcester, came to hand Aug. 19th. & two day
after, we received one from Mr. Garrett in-
forming us of the articles sent out with him for
& on the same day we received one from Mess
Arbuthnot D. Monte & Co informing us that the
Ship Sally had arrived at Madras with a
shipment of Dollars 4.867 to their consignment for
Having communicated to Messrs. Arbuthnot.
D. Monte & Co on the subject, on the 26th. Ultimo we
received from them another letter, enclosing a bill o
Messrs. Forbes & Co. Bombay, in amount Rs. 10,607.2.1. the
avails of the 4.867 × Dollars. the exchange was favourable
× less 2 Doll. found deficient.

thro' the liberality of Messrs. Arbuthnot & Co. no agency charges were made.

We regret to say that we have not yet received the articles sent for us, on the Ship Sally. What we know definitely about them is from Mr. G's letter in which after stating what the articles are he adds "Which I left with Capt. Bartody to be left at Madras in the care of Arbuthnot & D'Monte" - where they probably now are. We fear it will be a long time before we shall obtain them as no ships at this season of the year are leaving Madras for this port. We by no means mention this by way of complaint but merely to show how liable we are to have such interesting & desirable things, detained from us for a long time.

I remain dear Sir
very affectionately
Yours G. Hall

Bombay
7th Oct.
1820

P.S. I am on the point of starting on an itinerant tour, & should the packet come before I return I suppose this will go in it, if not I may add a few words.

P.S. 19th. This letter I find must be mailed today. I can only add that on the evening of the 17. Mr. Graves & I returned from a tour of nine days. We went in a boat - sailed around the island of Salsette - stoped at the principal & many of the small towns - & also at Basseen on the continent, in the vicinity of which we visited a number of places. Nearly all the day time was spent in preaching & we had the happiness of proclaiming the gospel to a great number both Hindoos & R. Catholics, & also Mussulmen. May God own & bless these our feeble & unworthy labours

Rev. Gordon Hall.

May 7, 1821.

Acknowledged June 21.

SHIP
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POST PAID SHIP L.E · LONDON ·
2 MR 30
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Jeremiah Evarts Esq.
Boston, Massachusetts
U.S. America

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Memorandum concerning Russia, from separate conversations with Capt. P. Gordon & Cornelius Rask. Professor of Philology in the Royal College at Copenhagen (Oct. 23. 1829)

1. The representations of these two gentlemen correspond so far as they relate to the same facts.

2. The Emperor Alexander is a man of rather a feeble mind & is very deficient in decision of character.

3. Hence he often & suddenly embarks in new projects & makes a flourishing on it, but if he encounters much difficulty & opposition in the pursuit of them, he with equal abruptness abandons them.

4. His military projects have been more successful than his attempts to improve his subjects, which, at once subserving his predominant passion for conquest, flattering his ambition & augmenting his martial love & vanity, "he spends most of his time in parading his troops & adjusting their uniform" to the neglect of his government, tho' at the same time he concerns himself much in furnishing pictures for the Greek churches.

5. As there is no *common law* in the country & the whole detail of government is left so entirely in the hands of his Governors, deputies &c. injustice & oppression, as a natural consequence, are the common lot of his subjects, especially in the distant provinces.

6. He has nominally abolished slavery in his dominions; but the enfranchised are left in a more deplorable condition than they were before.

7. His policy is to weaken the power & influence of the clergy & nobility which furnishes him with motives for attempting to enlighten the mass of commoners; but this as might be expected, being opposed by the clergy & nobility, his attempts at national schools are in a great measure fruitless.

8. Alexander is a bigot to the Greek Church – wishes as far as possible to have it the universal & exclusive religion of his empire – & is not scrupulous as to the means used for this end –

9. Many of his distant provinces, by compulsory means have been brought into that church, but they have very little else than the *name* of Christianity among them

10. Capt. G. confirmed what two or three years ago appeared

in print that many of those Greek christians have
praying machines. A wheel is constructed with
into which are put written prayers, & when these
written prayers are set in motion by the revolution
the wheel, they imagine that such an agitation of
their written prayers is as efficacious as oral pray
They have similar expedients for reading the scri
tures &c.

11. Missionaries are allowed to go only to such tri
as the machinations of the Greek church are not likel
to proselyte,

12 The missionaries at Astrachan & elsewhere labour und
the greatest embarrassments — they are not allowed
avow their character as missionaries — but bear that of
colonists & mechanics. They at Astrachan dare not assemble even
in their own house, give notices for worship, thro
fear of giving alarm or umbrage. On entering
the empire they were required solemnly to pledge them-
selves not to meddle with any of the members of the Greek church
nor make any communications relative to the state of the
state of that church, or of Russian affairs.

13. At the principal Russian ports there are committees
censors & by these censors all books of real value
- especially all books touching the history & political state
of Russia are prohibited entering the empire — no
periodical English or other publications, unless they
teem with the praises of Alexander are allowed to
be imported. The Edinburgh Review (which is almo
the only publication which dares to question the
sincerity of the Northern Monarch) is altogether & abso-
lutely interdicted. Such works as Voltaire's, & empty
novels encounter no obstructions in emigrating
to Russia. All books landed elsewhere than at
the ports having committees of censors are confiscated.

14. There is but one bookseller (& he a German) in Petersburg

15. There are but two or three scientific men in
Petersburgh. No literary productions are publish
there.

16. There is but one periodical publication, a sort of magazine, published at Petersburgh which contains ballads, songs &c but nothing of real value.

17. Alexander has no children by his wife, but has several children by other women.

18. Many church livings ~~being~~ are in the gift of land holders, & if a landholder has a superannuated & favourite servant, he does not scruple to to present him to the living, & finds no difficulty in procuring his ordination from a bishop.

19. — The priests in the Greek church are ignorant & indolent in the extreme, particularly in the eastern provinces, & no appellation is more discriptive of their character than that of drunkards, & in their parochial tours, instead of the bible they take gun powder & rum to barter with the people for furs.

20. The great things of Russia connected with Bible Societies & schools, & printed in various Reports have been great & very gross exaggeration of things, with some great misstatement of facts. For one instance among others, see the 14. Report of the B. & F. B. Society. Appendix letter No. 23. p. 73. in the case of "His Excellency Prince Galitzin has written to the Governor of Irkutsk who is very active in this affair, & requested him to send two learned Buraats to St. Petersburgh for the purpose of accommodating the language of the Calmuc Gospel into the native dialect".

At page 68. letter No. 20 is "His Excellency the Governor of Irkutsk on the frontiers of Chinese Tartary, inclosed inclosed 2,000 rubles for copies of the Scriptures already bespoken".

See See p. lviii. of the above named 14. Report "the tribe of Buraats" "Further accounts of the two Mongolian Nobles. Mis. Reg. 1818. p. 140.-390- also Jan & Number for 1819.

The true state of the case was, that said "Governor
Irkutsk, tho' a man who had been well & religiou
educated with a German minister was a very rapa
& oppressing Governor, & evidently believed nothing
of religion. He laid a levy on his province & recei
what money he pleased, & then sent "2000 roubles
for copies of the Scriptures". When Prince Golitzin wr
"him to send two learned Buriats to Petersburgh to
he seized two of their Nobles (but their nobles, says Mr. Gordon, are such m
as may be seen picking a mutton bone when throw
away by an European servant) & sent them to
Petersburgh, contrary to their own wishes & the
consent of their connections & tribe. The said Govern
has lately been deposed for his injustice & oppressi

Mr. Gordon says "It has pleased God to caus
his Gospel to reach the hearts of these two Mongolia
Nobles & the missionaries say one of them is likely
become of great assistance to the Mission & a valuable
preacher, so that God has overruled the wickedness
of the ~~Governor~~ wicked for his own glory & for the
advancement of the interests of his word"

21. Russia is higher in the confidence of Persia
than England.

When reference was made to the letter from the King of Persia to Sir Gore Ouseley on receiving a copy of Mr. Martyn's translation of the New Tes. Mr. Gordon remarked that "~~he~~ the King of Persia would write a dozen such letters if it would flatter the English embassador" which perfectly accords with with the manners of the East, & the flattery of courts.

Mr. G. remarked that American Missionaries would have a preference in Persia on political grounds because less liable to be suspected of any political motives or object.

Since writing the above I have had another interview with Pro. R. He sa
1. Prince Galitzin, minister of religion, is an enemy to Bib. Soc. & does no more to promote them than he is compelled to do by
wishes & commands of his Sovereign, a sense of honour, & the able management of Mr. Patterson of whom Prof. R. spe
in high terms of commendation — 2 — The severity of the Censorship at Petersburg almost annihilates the spi
of authorship. A production for publication, in passing thro' the hands of the Censors is liable to have a
a page here & a sheet there entirely erased without the least reason being assigned & in this
mutilated form it must be printed if at all; & after thus passing the ordeal, there have been
instances of both the authors & Censors being tried, condemned & punished on account of the publication.
I have been credibly informed that during Alexander's whole stay in England he never entered a
place of worship but one & then a Catholic one; His Sabbaths were usually spent in feasting &
dancing! It is to be devoutly hoped that these things are not so but if so, that they may be brou
ghtly to light & the world undeceived
Dr. Pinkerton's accounts of the religious affairs of Russia, it is ~~said~~, cannot safely
be relied upon.

" Memorandum (Mr. G's) on the moral & religious state of Persia, with some hints for the introduction of the Gospel. 1828."

"Persia is sunk into the lowest state of moral degradation. The vices of its inhabitants place them in very many points below the savage, but avarice, deceit & cowardice are the most prominent features of their character, which are softened by a tone of company & attention to complimentary forms"

"The cruelty & avarice of the government have a most salutary check in its imbecility; it cannot execute its decrees; its various principalities are kept together by the slenderest tie, & the death of the Shah can scarcely fail to involve his sons in wars with each other."

"The service of Ali, is the established religion of Persia; but except about the chief seat of Government, the Sunny sect is equally numerous tho' somewhat reprobated. Jews as well as ~~Christian~~ Armenians & other Christian sects are tolerated, & the most public acts of idolatrous worship for the sake of participating with the priest in the presence of these shews. Heresy, as in most other bad governments, is used as a plea for the oppression of dissenters. The Armenians have been less vexed in some parts since the English embassies gave Persia a new opinion of Christian dogs. Both Shiahs & Sunnies seem to esteem the Englishman next to their own sect."

"The relative degrees of happiness & prosperity enjoyed by the different nations of the earth correspond so exactly with their knowledge of God as revealed in Christ, that the coincidence cannot be accidental: It therefore follows that Christianity would raise Persia from her present degraded condition. All who know her, even those who undervalue Christianity & strip off hi chief ornaments, unanimously agree that it only ca heal the woes & correct the vices of Persia; nought el can preserve her name the only vestige now left of a mighty empire"

"One point in which Mahomed differs most mate from Jesus, is, in compounding with his disciples for sin by allowing of a considerable degree of indulgence in it. This so far from keeping them within bounds, serves bu to lead on to the greatest vices, which derive fresh stimulu from the hope of a sensual paradise: then produce appro-priate punishments & they *will* know that the servic of sin is death"

"The countenance which Mahomed gives his disciples in their lusts, pride & avarice & cruelty is the only bond which attaches them to his service: it would be burst could they behold the meek & lowly Jesus exclaiming come unto me all ye that are weary & heavy laden & I will give you rest - Deny yourselves & follow me. This would not fail to withdraw the Persians from the monster of desolation

"The present moment offers greater facilities for introduci the Gospel into Persia than have occurred at any other period; the Moslem sword has long since been broken, the sceptre has passed from him & his banner is trampled upon; the crescent emits its last feeble ray which scarcely warm the enthusiast or guides the bewildered worshiper; the Christian character is in universal esteem; the country is accessible in every part; the language has become familiar & the New. Tes. is circulated to a considerable extent under the most favourable circumstances......

"The means proper to be made use of for the spread of the gospel, in the present state of Persia are missionaries who could converse, argue with & instruct those who chose to meet them - & distribute the Scriptures & tracts throughout the country. The personal safety of the missionaries is sufficiently guaranteed to warrant the attempt to the most timid, even if accompanied by a family; but had Jesus & his disciples insured their personal safety ere they ventured to teach, the temple would not have been yet destroyed."

"Political considerations may also be urged in opposition to any steps being taken for the evangelization of Persia. But how can we better deserve her friendship than by imparting to her our best gift; the source of all our greatness! The attempt may be disliked especially at first, but it cannot fail, if disinterested, to produce lasting esteem. True friendship forbids us to be offended at her rejection of a boon which we well know she cannot justly appreciate untill it becomes her own."

"If it yet continues to be an object of British Indian policy to maintain the independance of & increase the military strength of Persia, the soldier & the civilian will both declare that to do this effectually a radical change must take place in the morals of the country. How is this to be effected but by the introduction of Christianity? Is it reasonable, is it manly to withhold such a gift for fear of giving offence?"

"It is not meant to urge a crusade or even a Popish embassy, or cavalcade of Bishops, Priests & Friars, but merely to show that it is our intent as well as our duty to Christianize Persia."

"The missionary who obeys God rather than man feels it his duty to violate the peace of Persia, will not desire to embroil the politicians in any disputes on his account; he will be on the footing of an offender - of a violator of the laws & will not call on his country but on his God. His blood if shed, will, ere long, cause them, not us, to blush; it would confirm the lesson they learned with surprise from Major Christie, "that Christians could die for them."

"The facility with which India communicates with Shiraz gives it a very decided advantage over any other city of Persia as a missionary station. Its distance from the Court, as well as from the officers of the embassy who could not with propriety countenance any violation of law, are also advantages."

"A missionary for Shiraz ought to be wise as a serpent but harm as a dove. Arguments & disputes with Mullahs (priests) would chiefl occupy him & by showing him the ground they at present tak for the defence of Mahomed, as well as the objections which appe to them most conclusive against him, would enable him to att them in the weakest points, by tracts which may be circulate with ease throughout the country. The circulation of the N. Tes. & translations of the Old, can both be very advantageously ca-ried on at Shiraz where there is reason to think Christianity some admirers. The Old Tes. is desirable on account of the slight knowledge & the respect, which the Persians alread have for many of its principal characters, & its als connection with the history of Persia. The scenery & imagery will be found quite their own. The prop-ecies concerning Jesus will form a contrast, as bein more precise & applicable than that by which th alleges he announced the coming of Mahomed as the Comforter."

"Attention to the degraded Jews of Persia might beco an instrument of introducing Christianity to them, moreo by which, & the gospel to the poor could scarcely be preached in vain to these lost sheep of the house of Israel."

"Being a very healthy spot Shiraz might be occupie by some missionaries whose health required a change of climate."

"Ispahan offers a different scene from Shiraz & would be a fine theatre for a bold preacher who might in due time se with his testament & eventually with his tracts in the baz & let strangers know the new doctrine."

"The Armenians of Julfa suburb would have a claim for some part of his attention."

"An itinerant missionary or even a tourist, might in a few months distribute many Testaments & tracts without any personal risk whatever & thus agitate the public mind very much concern the way to inherit eternal life. He might be supplied with books Persia both by Bushire & Bussorah; & from Astrachan by Tiflis.

"Success alone would cause inquietude, but when fruit to appear it would be too late to intercept the sower, so of his seed would bring forth an hundred fold — it would the land."

"A church once formed would be protected, in some degree by the weakness of the Government & the dread it has of offending Russia & England; but it would meet its troubles & would be the better for them, & tho' there may be difficulties in the way of its formation nothing can retard it so much as withholding ourselves from the work."

Bombay Oct. 28. 1820

Revd. and dear Sir

Knowing that you are desirous to collect all the information you can about the religious state of the world & particularly about fields for missionary labours, I take the first opportunity to forward to you the accompanying memorandums. With regard to Russia, if they affect your mind as they have mine, your sensations will be painful indeed. I have been in the habit of thinking that there was a strange inconsistency in Alexander relative to the subject of war, & have met with statements before highly impeaching his moral character, but still I was very unprepared to receive such statements as are contained in the memoranda. My heart has very often been cheered & animated with what I supposed to be the religious prospects of the great Russian empire. But to my mind the testimony is overpowering - that shining light which I thought I saw streaking across the north, seems to have gone out in utter darkness.

The memorandums contain an outline of what the gentlemen communicated; & their communications were of such a form & in such circumstances as to entitle them, I conceive, to the fullest belief. Mr. Rask spent about one year in Petersburgh & about five months in Persia. His object seems to be to trace out the primeval language of mankind; and his enquiries have led him to Bombay where, for the present he is inquiring into the origin of the Parsees which he finds extremely obscure. He seems satisfied that all that has yet been written by Europeans relative to the tenets of Zoroaster, have been written without any knowledge of their ancient books, & can not safely be relied upon.

From Bombay he is to proceed to Benares

to explore the Sanskrit &—

He is quite a young man, a Dane, & does not appear to concern himself at all about religion. It is seldom ever the case that a professor or officer in the Danish universities is a minister of the gospel. I enquired of him whether the Danish Government were likely soon to renew any of their missions. He said he did not know that they were & added that the finances of the crown were in a low state & that teachers or thither travellers in foreign countries, or literary pursuits were none supported by the crown.

Professor R. was with the missionaries at Astracan & spoke favourably of them. He speaks English but imperfectly—

Mr. Gordon was acquainted with Mr. Codman in England. He belongs to the church of England & seems to be an intelligent & good man & a real friend to religion. He sailed on an adventure from Calcutta to Kamtschatka. There he met with Joseph Gardener son of Capt. Moses Gardener of Boston, married & settled as were several other Americans. Thence he travelled thro Siberia by way of Irkutsk to Astrakan & was with the missionaries at the different stations— He entered Russia with the most favourable impressions— but what he saw & heard compelled him reluctantly to change his opinion as to the political & religious state of Russia. Capt. G. called on me twice & spent one sabbath with me & ~~from~~ all that I have seen & learnt of him has only increased my confidence in his statements.

I could not now write so sanguinely about missionary station in Russia as I have heretofore done in some of my letters &—

Since writing the above, we have received a letter from Ceylon. It contains important matter which I transmit as it is possible you may not have received it

As I have been instructed to forward you copies our two last public letters, I take the opportunity of adding a few words, tho' in great haste, as I am just making out our second memorial to Government— Immediately after Br. Garrett's arrival he was regularly reported to Government & soon received an official order to depart from the island within months. We forwarded a memorial to Government, stating what encouragement the Board had proceeded in sending a printer to this sland – that there had been an official grant for the privilege of a printing press he memorial has been answered by a confirmation of the order to depart some hints that our own stay here may be temporary. We mean to reply a manly way whatever be the consequence. The Lt. Governor avows new policy with respect to missions."

"We are in some doubt which way to send Br. Garrett. He may be permitted to remain until after the rains. The prevailing pinion seems to be that Providence seems to be preparing the ay for our establishing a mission on the Coast in correspondence ith this – probably to have a press there. The brethren however wish know whether you are in want of Br. Garrett's services at Bombay. f so you must make out a *strong call* & probably you may e Br. Garrett" —— (signed) —— M. Winslow.

Tho' cordial enmity to the Gospel of Jesus is doubtless the grand cause of this distressing occurrence, yet I fully believe that the deep prejudice of *Englishmen* against *Americans* holds no small share in it; nor have I seen reason for thinking that such hateful, wicked prejudice is not repaid, in ample measure, to Englishmen by Americans. How mischievous! how deplorable! And how worthy of the severest reproof is that race of scribblers who [illegible] add fuel to this infernal flame! O that they would change their language & write only those things which make for peace & love! It defiles many good as well as bad men both countries. I have seen it to my grief. Every newspaper & pamphleteer should lend their aid in exposing, condemning & executing this baneful hydra & not cease until it is hanged & dead – dead – dead.

It bears hard on American Missionaries in India. Two things among others contribute to it – 1 – The fact of our coming to the country on such a business seems to be viewed as arrogant & assuming, & as implicitly preferring against those whose [illegible] subjects we have come to instruct & improve, the charge of inability or indisposition to do the work. Hence when an excellent man, an associate of Mr. Nott & myself brought a cause into court a barrister tauntingly alluded, in open court to what he called "the blue mountaineers who had come to civilize the Hindoos of the Konkan" 2. We seem, by many, to be continually viewed as *pests of republicanism*. Hence when the numbers of the Friend of Peace, which had been partially instrumental in proseliting two men to the peaceful sentiments of Jesus, were, by a third person lent to an English clergyman, a *good* man but a true son of John Bull & the Episcopalian Church, he perused & returned them, with this remark "The subject is quite new & smells of republicanism."

We have consulted together & agreed to make out a "call" tho' not a very *strong call* for Mr. Garrett to come to Bombay.

We are all pretty well at present I believe, tho' of late we have had an unusual degree of sickness in our several families. Mrs. H. has been so feeble, that we have been obliged to incur all the expense & exceeding vexation of employing a black wet nurse for our babe. But tho' [illegible] our prospects for health are as good as can be expected in this climate. – The business of our mission goes on as usual – My paper & time for writing are expended.

Very affectionately Yours G. Hall

P.S. You have been informed, I suppose, that we now occupy sep
houses according to unanimous agreement. It was unanimously agre
that each brother in Bombay, was at liberty to procure such accommodati
for his family as he thought proper without consulting the others, provid
his rent should not exceed 35 Rs. per month. As yet we have all be
so highly favoured as to procure satisfactory accommodations wit
exceeding the 35 Rs. I am living in the house occupied by Mr. Newel
& myself at the time Mr. Nott left Bombay. I hope I shall be able to ke
it on at the same rent tho' it is doubtful. A detached & commodi
part of the house affords fine accommodation for one of our scho
& for holding meetings for the natives & has superior accommodations fo
the printing, should it hereafter be required. For three months past I have he
meetings in these rooms for the sabbath for the natives. From 15 to 100 persons

Rev. Gordon
Hall.
May 3, 1821.
Acknowledged
June 21.

SHIP
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Rev.d Samuel Worcester D.D.
Salem - Massachusetts
U. S. America

BOSTON
MAY
2

Brig Sidney
Capt Day

attend. Several of the schoolmasters & some of the boys belonging to the
schools attend. I hope it may be perpetuated. But as yet the peopl
manifest no concern about their salvation.
Of what was sent out for us with Mr. Garrett, we have yet recei
only the money. We are longing for religious intelligence from Ameri
If consistent & convenient I should feel obliged by your offering
Mr. Porter the renewal of the memorandum & my kind regards. And
Mrs. H. tho' unknown to you would unite in love to Mrs. W. &
yourself &c

G. H.

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120 Duplicate First Copy 137.

Bombay Dec.r 31.1820

Dear Sir,

We have now the pleasure of addressing to you our second semiannual Bill for the current year. Since our last, we have received yours of March 27. 1820, apprising us of a remittance of Doll. 4,867 (less a defficiency of 2 Doll.) shipped on the Sally Capt. Bestody. This remittance consigned to the agency of Messrs. Arbuthnot D. Monte Co. we are happy to say, was very promptly & generously negociated by those Gentlemen, & transmitted to us, in Bombay rupees. 10,607.2.01 (as indicated in bill) free of all agency charges.

A short time since the packages* of books, medicine &c sent out by the same ship, were received, & we desire to offer our grateful acknowledgments to you Sir, to the Board, & to all our Christian friends for all the interest they have shown, in providing for our support & comfort among the heathen.

We have also the pleasure of acknowledging the receipt of yours of June the 8. 1820

[illegible] one paper package has not received. What were its contents we know not. As it was not mentioned with the other things in the bill of lading, it is probable that it was not received at Madras, from the Sally.

advising us of a remittance of Doll. 2,083
on the Sally Commanders name to us unkno
We had a few days earlier received
letter from the Revd. Mr. Thomason, Calcutt
informing us that such a remittance h
been received & its proceeds deposited
at interest in the Bank of Hindoostan
waiting our orders. But as this remi-
-tance has not yet been realized in Bomba
it is not entered in the present bill

As our accompanying bill will
show the state of our funds, & the detai
of our money matters, we are not
aware that any further explanations
are at this time required

I remain dear Sir
Yours, very affectionately
G. Hall

To J. Evarts Esqr
Treasurer
of the A.B.C.F.M.

P. S. The last remittance the avails of which are now now in the Bank of Hindoostan, will remain there unt Mr. Bardwell arrives in Calcutta. He will then be autho-rized to take up as much of it as his ~~own~~ circumstan may require for his own use; & after our bills for types &c. at Calcutta are paid off, the remainder, if an will be remitted to Bombay.

I am also directed to certify to you, in behalf of the whole, that the Rs. 800 paid in Bombay for Mr. Bardwell's passage from here to Calcutta, were paid by Mr. Bardwell from his private money & not from the funds of the mission, & is considered as merely an investment of his private money & to be accounted as such.

I must now beg leave to trouble you with another private concern of my own. Hitherto my family friends living back a considerable distance in the country, have committed their letters for me to the care of Dr. Morse. But as he has removed from the region of Boston they will be obliged to trouble some other person. I have taken the liberty to direct them to commit them to your care. They will generally be handed in I suppose by the Representatives to the General Assembly from Granville & Tolland. I am very reluctant in thus adding to your already so numerous cares & attentions. But at present I know not what other course to take - would thank you for any suggestion on the subject - so interesting to me - or for any facility which may be extended to our friends in the country for forwarding their letters for us. Many of my letters have been about two years in reaching me.

G. H.

17. Jany. 1821.

July 20, 1821.

To

Jeremiah Evarts Esqr.

Boston, Massachusetts

U.S. America

Bombay Jany 11. 1821

Revd & dear Sir

I suppose that Mr. Bardwell will be the bearer of what I now begin to write. Our joint letter will acquaint you with the circumstances of this very trying event. It would be far less trying both to you & to us, if, along with these afflictive tidings, we could send you the good news of sinners around us flocking to Jesus. But alas! out of the tens of millions around us, & the some thousands of those millions, whom we have invited to the great salvation, we know not of a single one enquiring what he must do to be saved. The temptation to discouragement is very great. May we & all our dear christian friends at home, obtain faith & strength to labour & not faint. Should the painful diminution of our number, added to our want of immediate success, discourage, or dampt the zeal, either of ourselves or our patrons, it would doubtless be very sinful in us, & provoking to Him who loves Zion & the souls of men infinitely better than we do, & who knows infinitely better than we do, how to advance their highest interests. The dispensations of his providence, most mysterious to us, but no way doubtful as to their result, offer a very salutary exercise to our faith & humility & a most interesting, solemn, & sublime theme for our contemplations.

Mr. Bardwell at present is gaining as fast as could possibly be expected. How soon he will leave is quite uncertain. The shipping business between this and Bengal is quite deranged, by the expedition to the Persian Gulph, which sails I believe this day. Between four & five thousand men go on this expedition, & nearly 20 vessels are diverted from their usual channel of trade by this emergency. The genuine spirit of war has set afloat this formidable expedition. A few months since, a forse of abo 500 men, went against some of those barbarous tr who infest the shores of the Persian gulph & occasion commit outrages on English & other shipping. The result of that expedition most tragical. About 10, of the Arabs surrounded the 500 & cut in pieces with their sabres, all but about 30, who effected their escape by fligh. Now an overwhelming forse, as it called, is sent to give those sable barbarians a glorious balance of evil for evil

For the last three evenings I have held Meetin at one of our school rooms, in a part of the town where no such meetings have before been held. About 150 natives, mostly Hindoos, but some of them Moosulmans, were present at each time. At these meetings a number of the school boys some times sing one of our Mahratt hymns, but a discourse of an hour & half or two hours, is usually the only exercise. My own method of late has been to hold three or four meetings, night after night successively. This seems to keep up the attention of the people better than when the meetings are held at periods several days distant from each other. It is also more conformable to their own custom of meeting to hear their own books read & expound In the compass of three or four discourses, of an hour, or an half or two hours in length a pretty comprehensive view of the Christian system may be comprised. During the last three or four weeks I have held nine such meetings in three different parts of the town.

Some classes of people are more suspicious & shy of us than others; & such is their jealousy in some places where we have schools, that we have not yet thought it expedient to hold such meetings in the school rooms in those places. But I hope our meetings of this nature will be multiplied, as I consider them the most ~~promising~~ favourable opportunities that we now have for imparting christian instruction to the natives.

A few days since I was informed that the widow of a brahmun in my neighbourhood was preparing to burn herself with her husband, who died the preceding night. But as that is not permitted on the island of Bombay, her plan was to have the body of her husband burnt here, & his bones preserved & carried to a neighbouring spot on the continent, where government allows of the burning of widows, & there she intended to burn herself on the pile with those bones. I went immediately to her house where many people were assembled, & I found no difficulty in gaining access to the woman. I endeavoured to dissuade her from the tragical act, by pointing out the goodness of God in sparing her life, & giving her time & opportunity to hear his truth, to repent of her sins, & prepare for heaven & by showing the great sin she would commit by laying murderous hands upon her self. The substance of her reply was that what I said might be very true & proper in *my* country, but the custom of *her* country required her to sacrifice her life as she had proposed. As I was reasoning further with her, & urging her to desist from her purpose, one of the by standers, in much apparent friendship, advised me to say no more to her lest she should be offended & curse me, for the curses of such devoted persons were infallible fatal, & most awfully to be dreaded. After addres myself again to her & also to the spectators I too my leave of this unhappy person.

I afterwards learnt that a delay of some days had been occasioned, but that it was h intention at some future time to execute her original purpose. There are instances of widow going from Bombay & burning themselves on th continent, yet I imagine such instances do bu rarely occur. Tho' government does not prohibi this guilty practice, yet their regulations present so embarrassments to the execution of it, & I think it manifestly becoming of less repute among the natives; & it is to be devoutly hoped that at no very distant period it will be utterly abolished.

12th – Dear Sir, between this & the departure o Mr. Bardwell I intend to add now & then, as I ma find leisure, a paragraph to my letter, without an regard to method or connection.

This morning, as I was among the people, I met with an old Hindoo acquaintance, the money changer, whom I once mentioned to you. He has been sick & I have not seen him for a long time, & now he appear very feeble. I called up his attention to those divine truth which he has repeatedly heard from me before. But he man-ifested the same indifference to them; & in conclusion said that he was entirely free from all sin & from all holiness. This, in the estimation of the Hindoos is the highest attainable state of perfection on earth: for th Deity, they maintain, possesses neither holiness nor si or in other words, he possesses no moral qualities whatev

From other communications, you will have learnt the history of the lapsed Catholics on Salsette & at Basseen. There i a number of people of this description in Bombay. It is no long since I found out where they live & become acqua-ed with them. I have laboured with most of them, wh are now in Bombay. The greater part of the men have gone down the coast to spend the dry season in fishing. When exhorting them to turn from Hindooism to the faith of Christ, they reply, as those on Salsette did to Mr. Graves & me, that when their friends return from the coast, they will consider the subject. They most readily acknowledge the truth of Christianity, nor will they attempt to maintain that the Hindoo religion is true. In short they seem to be ashamed of what they have done. To day I fell in with three companies of them & ~~found~~ the opportunities were very favourable for imparting to them christian instruction & exhortation. One of them, a man of considerable influence, promised to come & bring with him a number of others, to attend my lecture in Mahratta, next sabbath. But ~~as~~ the natives generally make their promises with so much readiness & break them with so little concern that they almost utterly unworthy of confidence. O! may the God of truth teach them to love & practice the truth.

As I was addressing a company of Hindoos in another place to day, a police sepoy whom I have known for years, came to me, & said, that the native convicts in the fort, about 150, who are sentenced to hard labour, hearing that we were establishing charity schools, had desired him to request ~~that~~ us to send them a teacher that they might learn to read & write. I told him to ascertain, & inform me how many of them would learn & in the mean time we would consider the subject. I have never yet visited these people, nor have I known untill now, where they are kept, or that they were accessible. I intend to visit them as soon as I conveniently can.

15th P.M. 10 O'clock. I have just returned from a meeting at our Jewish school room, where I delivered an address of an hour & half's length to about 100 persons, mostly Jews, & among whom were a number of females. My subject was the portion of sacred history from the flood to the egress of the of the Israelites from Egypt. I prefaced with a brief sketch of the creation, fall, & flood. From the lambs blood sprinkled over the door of the Israelites in Egypt typifying the blood of Jesus sprinkled on the heart penitent believers, I took occasion to preach Christ crucified for sinners. My audience was very attentive, & told them that I hoped soo to deliver them two more lectures at which th seemed much gratified. Within a short time I have held ten such evening meetings at differen school rooms. I have made some efforts to obtain some other places in addition to our school rooms, for the accommodation of such meetings; but as yet I have been unsuccessful. With regard to such meetings each one of us is left to the guidance of his own wishes & discretion.

Perhaps it would be interesting to you to know how we are respectively housed & situated. I have taken the spacious, old, shabby, low house which was occupied by Mr. Newell & myself at the time Mr. Nott left Bombay. It is the most central, & commodious residence, for a missionary (as to location) of any on the island in my opinion. The house is composed of two divisions in such a manner that it might without much impropriety be called two houses. One part which accommodates my family is the largest. The other part is devoted to public purposes. One of its rooms accommodates one of our schools. Another room larger & better is devoted to public preaching if it may so be called. For it I have uniformly delivered lectures or sermons for the last six months. Some times I have had a hundred hearers, but oftener not more than 20 & sometimes not more than ten. I hope it may be perpetuated tho small. But a regular attendance at any one place is extremely difficult to obtain. Indeed it can hardly be expected unless God is pleased so to affect the minds of the people as to render them in some way interested in his holy truth. Our prayer & hope is that this may be the happy case.

17. Tomorrow is the day fixed for Mr. Bardwells embarkation; & I have so many things to attend to that I cannot write many things which I should be glad to write.

In our joint letter we mentioned the baptism of the little heathen child committed to the mission for support; but I believe we omitted to say that the name given her was Caroline Smelt.

A letter has been received from Mr. Fisk, informing us that three several appropriations by three different societies had been made for the support of three of our schools. We were highly gratified by the appropriations, & immediately selected in Bombay the first heathen school established by our mission, & a fine school it is, & have denominated it the Charleston school. One of our schools at Tannah is denominated the Savannah school & one at Mahim, the Augusta school; each denominated from the Society that so humanely proposes to defray the expense of educating these heathen children

17. Some time since I enclosed to you a memoran-
-dum of Persia & Russia of which Capt. Gordon
was one of the authors. From todays paper I lear
that Capt. G.'s journal of his travels in Russ
& Persia, is now publishing in the Benga
Hurkarru

Mrs. Hall has lately taken into our family as boardi
scholars, several half-cast children. This little school im-
poses on Mrs. H. an arduous & responsible task, as she
has not only the instruction, but also the care of
clothing most of them. Her health is at no time ve
good, & it is doubtful whether she will be able long to endu
so much fatigue as nessessarily attends her present
charge. If she should continue this little school
it will yield a trifling profit for the funds of
mission. This is one argument for continuing it
& an additional one arises from the prospect that
the children will derive both temporal &
spiritual benefit ~~benefit~~ from it. It is in part
matter of charity.

I hope you will soon send us two more labour
In this I may be selfish. They are certainly
wanted, & greatly wanted here. But they
may, I am aware, be still more needed
elsewhere. I feel greatly tried with the
prospects of our mission. God forbid that any
of us should labour a little & then faint
& do no more. We all need & it is comforting
to know that we have the prayers of the Boa
& of thousands, but above all, that we have if true
to Him, his prayers who ever lives to make
intercession for the saints according to the wil
of God.

Mrs. Hall unites with me in kindest
regards.

Yours sincerly
G. Hall

July 21, 1821.

Bombay Jan 18. 1821.

Very dear Sir

By the present opportunity I send you the duplicate of our accounts for the last six Months. I also take the liberty of enclosing to you a letter unsealed which you can read if you have no better employment. Possibly it may contain something interesting to you. Be so good as to seal & forward it soon

With much love
I remain
Yours
G. Hall

P.S. Br. Bardwells departure agitates me somewhat & do not feel at all in a writing mood.

G. Hall.

July 20, 1821.

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To

J. Evarts Esqr.

Boston, Massachusetts

U. S. America

Bombay Feb. 23. 1821.

Revd. & dear Sir

I have just returned from a tour of 8 days on the coast & now take my seat to give you some account of it.

I first went by water to Rewadunda & from thence, by land, 40 miles to the north. Our schools in that region had not been visited for a long time. I found them however in general in excellent order. I will state a few particulars relative to each of our four schools in that quarter.

Rewadunda School.

I found 40 boys present in the school & 47 names on the list, of which 19 were Jews. The school contains 20 readers, most of whom are capable of reading any printed book, with a tolerable degree of propriety. About the same number repeat the 10 com. & 14 repeat the catechism, & 2 repeat a part of the Geographical tract.

The Jew, who has had charge of this school since the death of its former teacher, we agreed, at our last Quarterly meeting to employ in another capacity, partly as an assistant superintendant of the schools & otherwise as we may think best from time to time. He is now with us in Bombay in a course of improvement, & is a young man who we hope may yet be made an important help in the work of the mission.

A brahmin succeeds him in the school for a month or two. In the mean time a young Jew already as capable as an ordinary brahmin, is to study under our direction in Bombay & when we think him duly qualified, he is to be the teacher of the school.

Thaup School.

This school is about a mile distant from the former & is taught by a Jew. I found 35 boys present in the school of whom 14 ~~are Jewish boys~~ read in John & repeated the 10 com & the catechism. Several others read in the school book & repeated more or less of the 10 com. Eight of the boys are Jews.

Choul School.

This school was suspended for a considerable time & resumed about 4 months since. I found 38 boys present. the number on the list is much greater. Twenty of the boys repeated the 10 com. & more or less of the catechism. They were deficient in reading, but as the school has been open but a short time, & the teacher, ~~an~~ a capable man, engages to bring forward the boys in reading it bids fair to be a flourishing school.

Allebag School.

This school, located in the capital of an independent Mahratta Prince, is taught by a Jew. & 12 of the scholars are from Jewish families. The number which I found present was 34. More belong to the school but, as at the other schools, so here the complaint of the teachers was that the weddings which are most numerous in this month detained many of the boys from the schools - There were 10 readers present — 15 repeated the 10 Com. & 10 repeated the Catechism

The general appearance of these schools tho' so distant from us & so seldom inspected was very satisfactory in the general, & I think more creditable to the teachers than that of an equal number of schools in Bombay. This difference may be attributed partly to the teachers & partly to local circumstances. But of those four teachers you observe that three of them are Jews, & my own observations lead me to think, that, other things being equal, a decided preference is due to *Jews* as teachers rather than to any other class of Natives. Tho' the Jews naturally *hate* *us* as *Christians* yet the veneration which we have for the Patriarchs & Prophets, the pious kings & fathers in ancient Israel, names so dear to all the children of Abraham; & our familiar acquaintance with their scriptures of which themselves are so ignorant, & with the whole history of their nation from its birth to the present day, compells them irresistably to feel & acknowledge us to be of a nearer kin to them than any other people on earth, & also inspires them with an involuntary respect for us. What the books introduced into the schools, contain of the Old Testament is exceedingly interesting to them, as it relates so much to the history of their own nation, & therefore they are much more inclined to read our books than the Hindoos are, & this promotes reading in the schools taught by the Jews.

Again the Jews are in a great measure exempt

from the numerous prejudices which a Hind
true to his own religion must have against
our books, which every where directly contradict, & stam
with sin & infamy, almost every thing that the
Hindoo holds sacred. And again the Hebr
scriptures require the Jew to execrate every appea
of idolatry, & forbid him to show it the least coun
nance, & far more do they forbid him to teach
it in schools, as Hindoos are expected to do,
will do unless the greatest vigilance is used to
to prevent it.

Such I think are some of the considerations
which entitle the Jews to a preference as school teach
& tend to give the schools under their care
a superiority.

Our schools on the coast have an advantag
over those in Bombay from local circumstances
In this very populous place, the great prevalence
of dissipation & amusements in almost every form,
has a most pernicious effect upon the minds of th
children, & renders their attendance at schools extreme
irregular. This evil we have constant occasion to
observe & lament.

But on the coast our schools are i
comparative retirement, & in a great measure
exempt from the evil so pernicious to the school
here; & consequently ~~they~~ those children in
those remote schools are less interrupted in
in their studies, & make greater progress.

We have now six Jews in our employ.
From Alibag I travelled 24 miles nearly
east to a town called Nagotna, containing
7 or 8000 inhabitants. Here I established Jew
school. I next proceeded thro a number

of villages, & after travelling 12 miles north-west came to the large town called Pane which contains I suppose, judging from what the people told me, about 17 or 18,000 people. Here I established another school in which is employed a young & promising Jew. This town is almost entirely surrounded by mountains which afford a safe retreat for robbers, who often commit robbery & murder in the town &c robbing persons whom they may find in the field or by the way. I have been repeatedly cautioned against travelling in this region. Twenty four miles north of Pane is Panwell where we have lately established a school.

We have now *seven* schools in a line extending about sixty miles on the sea coast east & south of Bombay. And about 40 miles to the north of Panwell (following the coast) is Bassein where we have long had a fine school. This makes the whole range of our schools on the coast about one hundred miles. The intermediate towns are numerous & most of them entirely destitute of schools. Many brahmins & others have *begged* to be employed in various towns. But we are afraid of going beyond our means.

There is a tract of sea coast to the south of Rewadunda, which is an independent, native principality. We have been repeatedly solicited to establish schools in that region; but neither our fund nor our hands, ~~xxxx~~ at present seem to be adequate to such an extension of our field of labour. It is devoutly to be hoped that ere long these vacant places, now so numerous & so wid will ~~xxxx~~ be supplied not only with teachers of schools but also with preachers of the Gospel.

About 36 miles of my route were thro' a region entirely new to me. I had many & encouraging opportunities for declaring the truth a it is in Jesus. Little occurred but what is comm to such tours.

At Allibag I waited on the Regent who received me very courteously & we spent an hour in discussing religious topics in the audience of a large number of his court. This was Saturday evening. The hour for an other interview on the sabbath was appointed & on account of its being the Sabbath, it was stipulated that the conversation & topics for ~~religious~~ discussion should be limited to religious subjects. This contemplated interview however did not take place; owing to the Regent's being taken ill.

I had some very favourable opportunities of publishing the Gospel at Allibag at the principal temples & in various parts of the town.

It was a time when weddings were very numerous; & as the bridegroom must, if pos proceed on horseback to the house of the brid all the horses of the town were engaged; & I coul not procure one to proceed on my journey.

When I intimated this to the Regent, he most readily furnished me with a horse & horseler from the government stables which carried me forward to Nagotnea. This is the second time that this Brahminical ruler has granted me facilities for travelling & preaching the Gospel in his territory. May the Lord reward him, with his grace & salvation.

About half way from Allebag to Nagotnea is a town called Karlah. In this small town a market is held on every Monday. I stoped for several hours. The number of people collected not only from the neighbouring villages but also from ~~th~~ large towns 15 or 20 miles distant, was very great. It is the first market of the kind that I ever attended in this country tho' there are a number of such market towns, or rather such small villages, on Salsette. The occasion afforded me an opportunity of addressing a large numbers of people & of distributing some books; tho' but a very small part of the people are able to read.

Tho' such public occasions afford opportunities for addressing great numbers in a short time the circumstances under which they assemble are very unfavourable, & the most encouraging seasons I have ever experienced have been those spent in a little circle of obscure villagers in some sequestered spot. Many such seasons I have enjoyed & I have found them exhilarating to my spirits, ~~[illegible]~~, like cold water to the thirsty traveller, & the shadow of a great rock in a weary land; metaphors which strike ~~[illegible]~~ ~~[illegible]~~ with gigantic force, the mind of the panting traveller as he passes over India's burning plains under the beating rays of a vertical sun. Large plains entirely destitute of shade are not, however, common, I believe, in this count But in some instances I have travelled for mile without the least shade; & certainly the vertical rays of a midday sun, conjoined with the rays reflected from the scorched earth, produce a hea almost insupportable.

Near Nagotnea, I met with what was to me a great curiosity in this country. It was a stone bri of eight or ten arches, built 280 years ago, as I was informed, by the Portuguese. It is narrow, but in a good condition, except a part of the side railing. What most excited my attention was a kind of pavement of lime & gravel which formed the upper surface of the bridge. In some spots this was broken up, but in general it remains after bein 280ys exposed to all seasons & all usage, ~~it so~~ so ent undecayed & perfect, that it seems as hard & unyielding as the solid rock.

It is confessed that the Portuguese possessed a very surprising skill in masonry. Their ~~old~~ fortificat & other public works clearly show it. Some years ago when an old Portuguese fort, down the coast was taken, it was attempted to raze it. It was built of fine, hew stone. Government, as I have been informed, freely offered the prop of the town the stone if they would disengage them from the wal & carry them off. They set about it but found the cement so perfect & the consequent labour of disengaging them so gre that they abandoned the attempt, & chose rather to go t the quarries & there procure, de novo, their stone for building.

Since I have stepped aside to speak of curiosities, I wil just mention another, which for ought I know has already been repeated a thousand times. Sometime since our assistant translator, as proof that the Concan cou-try once formed a part of the ocean's bed, stated tha there *sea shells* are to be found adhering to, & combined with, the rocks, on the lofty mountains bounding the eastern side of the Concan. And beyond the great mountains as well as on this side, timbers, domestic utensils, demolished, houses, wells, temples & gods are found by digging 5, 10, or 15 cubits below the surface; particularly in the neighbourhood

Kalapoore. I have since heard the same testimony confirmed by other natives. But, perhaps you may reprove me, & deservedly too, for writing so much about things so foreign to our missionary work. Our fre intercourse with all classes of natives & from almost every quarter, brings a great variety of things to our view which might perhaps afford some amusement were we to relate them. But for myself I have but little leisure or inclination for investigating & recording such matters.

28. It seems to be generally supposed that humane & benevolent institutions are indebted, for their origin almost entirely to the influence of Christianity, & I am by no means disposed to question the correctness of this general sentiment. As an exception however to the general proposition the following fact deserves to be recorded.

Sometime since I was requested by a brahmin to translate a paper which contained an old guarantee, from a Mahratta Rajah the revenue of a certain district, to a native doctor, on condition of his administering medicine &c. gratuitously to the poor within certain limits. The doctor to whom the grant was originally made was dead, & who, as his lawful successor, was the regular guarantee became a subject of litigation. In consequence of this I was requested to translate, into English, the original document.

For several evenings past a comet has been seen in the west.

The only intelligence received from the expedition to the Gulph is that a party of Arabs had surprised the camp & killed 17 men & wounded 26 others, all

Europeans. You will have been previousl informed of this grand expedition consisting o between 4 & 5000 men, & the expence of it as is supp will not be less than 6.000.000 Dollars. It seems to be undertaken in the genuine spirit o & to have no other object than a *brilliant displ* of *evil for evil*.

5. It is now about 10 days since the bishop of this diocess arrived in Bombay & today the visitation was hel I attended, & after the service was read a sermon wa preached by the Rev. Mr. Robinson. Next came the ~~th~~ bishops charge to his clergy, six in number I b hive, including the Archdeacon. One chaplain wa absent. I shall endeavour, according to the best of my cand & ability to give you a general view of that part of the bishops discourse which relates directly to missions. When stripped of a shining, but artful drapery I thin the main propositions which he advanced on this p were as follows—

"The apostolic, & primative mode of propagati the Gospel among the heathen, was the sending forth of *evangelists* (who in the proper sense of the word we *missionaries*) & *deacons*, to teach the people & prepar the way for organizing churches, & when by their labour converts were made, they were handed over to the regular, established clergy who administered to the the sacred ordinances, & formed them into churches or rather into the *one* regular, established, Episcopal, church."

In applying the subject to Indian missions, "*Missionaries are doing the natives no good*" What need of their interference or services? since the nation established church has already done so much that she now may be said to be in possession of the field. "But it will be asked, is there no way in which th various dissenting denominations may aid in the diffusion of the Gospel? Yes; let humble & discreet men from among them go forth under the sanction instructions & direction of the diocesan bishop, & let them labour as catechists & superintendents of schools. let them prepare facilities for acquiring the native languages & for the diffusion of European literature among the natives & let them prepare the ground for the established clergy (who are the only duly authorize ~~labourers~~ preachers) to sow the Gospel seed & then" (not plainly expressing ~~what~~ but was clearly implying that "not till then) "will we bless God for their labours."

"Or let them go beyond the reach of Christian governments & Christian establishments & institutions & plant themselves among the rude & savage tribes of idolaters, & there in their own way teach them the Gospel & thus they may be useful; for most readily do I admit that Christianity under any form, is incomparably preferable to idolatry"

"But surely the interests of the church" (he did not expressly say, but aimed plainly to mean the English Episcopal church)" cannot be promoted, nor the heathen nations benefited, by the irregular manner in which missions are conducted at the present day in the most of which there is an utter contempt of, & in others a lack of respect for, the constituted authorities of the" (Episcopal)" church"

"We may well deprecate that clause in the ~~a~~ new charter which opens the door for all sorts of religious teachers to come to this country"

"We may justly & deeply deplore the fact that sectarian schismatic sentiments are suffered to be brought to this country & most of all that it should ever be made a question among the natives whether the infants of believers may be ~~a~~ dedicated to God in baptism!!!"
"Most devoutly may we wish the country rid of all but Episcopal missionaries"
"And let me ~~congratutelate~~ congratulate you my Rev. brethren

on the recent establishment of the Episcopal college at Calcutta, an institution every way so happily cal -culated to further the views, to swell the pride, strengthen the power, to enlarge the dominion, to augment the resources, & to heighten the splendor of our national church, to which objects it is for to be held exclusively & most sacredly devoted (Note; such being the obvious design of this college with what m of adherance to its constitution has the B. F. B. Soc who professes to hold her self aloof from party, advanced 5000 pounds to this college - ~~made~~ done it too at a time when there were no persons attached to this embryo colleg in any situation to enter upon the work of tra tation - & no such sum having ever been given to any body of dissenting missionaries tho' well qua lified for the work of translating & already engaged in it. Is not this a partiality too manifest to escape un noticed)

In the preceding paragraphs concerning the Bishop's charge I do not profess to use the Bishop's words except in this line dashed line, but I do not think that I have mistaken or misrepresented the sentiments which he advanced, & therefore I am ready to defend what I have written.

I think it likely that one or two of his clergy we grieved at some things which were advanced; but I have no reason to think but that the others were as much gratified. With very few exceptio in my unhesitating opinion, dissenting missionaries have nothing but rebuffs & discouragements to expect from the Episco pal clergy in India. Missionaries experience & deeply feel this, but prudential considerations induce the to suppress their feelings, or to communicate them privat to their patrons, & in this way the public are kept i entire ignorance of facts which are most intimately con -nected with the best interests of Christianity in this country. Consequently it happens that in the publishing of religious news high commendations are sometimes conferred on those who, were the whole truth known, would receive the most censure.

7. I have read my remarks on the bishops charge to one of our Wesleyan Missionary brethren who was present & heard it. He says he thinks I have given a fair representation of that part of the charge upon which I have remarked. He is about to ~~transmit~~ communicate to their secretary to the same effect.

O think of us, dear Sir — contemplate us as powerless despised missionaries — as exiles from our ~~native~~ kindred country, our accustomed liberties & enjoyments — banished from the choicest portion of the globe & the dearest privileges of civil & religious society to this dark & gloomy hemisphere, where the heathen deride the errand on which we are sent & contemn the Saviour whom we preach to them — where we are ~~continually~~ receiving continual rebuffs from the whole body of the Episcopal clergy both superior & inferior & still more, if possible, from the rulers & ruled who are so much under their influence, ~~— a An Church of the~~ nearly all of whom view us as despicable interlopers & pestiferous intruders — as prodigies of arrogance & absurdity presuming to come from savage America to be teachers of *British* subjects — bringing in our bosoms from that ill begotten ~~nation~~ republic*2, the seeds of rebellion in state & of heresy in church — O Sir think of the momentum with which this aggregated mass must fall upon our poor hearts — Is there not enough *here* to force us in shame & terror, in dismay & despair from the country? — And when to this mighty pressure, is added another, & I had almost said a still more overwhelming power, which comes in successive peals, like thunder bolts, from the shores of my dear native country in such language as this "*Half our* nation, is *in* this *sad predicament*." — to wit "*They have no christian ordinances*, *no gospel instruction*, *no sanctuary*." (Dr. Lymans Ser. befor A. B. C. F. M. Sept. 16. 1819*) In view of all this, ought I not meekly with shame, to confess that I have foolishly mistaken the path of duty & run unbidden; & ought I not to hasten

*2 To which he had a venomous allusion

from a country where I am so unwelcome & where
all I meet is so repulsive, to my native lan
where ~~the~~ spiritual exigences are so amazing &
where all is so inviting & attractive! Who would
commend my return or censure me if I do
Here, my dear Sir, is a trial of which you mu
remain forever ignorant, for it is not in the pow
of language to describe it. O thou most mercifu
Father, grant that as my day is so my strength m
be — in all circumstances let thy grace be sufficient
for me. — — — While our labours are crowned w
so little success — while we have to encounter such formidable opp
-sition common to all dissenting missionaries in India — & whil
we are, as American missionaries, "so exceedingly filled wi
the contempt of the proud" — ~~Lord have~~ Have mercy upo
me O Lord, have mercy upon me," should b
our cry: for we are tempted to repent of our having
come to the country. But blessed be God; for he does no
leave me to discouragement, & I trust that all such
trials will only serve to increase my diligence, & zeal, &
my desire & hope that many more labourers may
be sent. And instead of worrying or employing my mi
with such things as I have been writing I will endeav
to forget that there are such Christian bigots in India, to
compassionate more & more the heathen who are the primar
sufferers from such bigots & to "determine" to make know
nothing among them but Jesus Christ, even that crucifi
person" (Revised Translation)

I have written these things because I think that, at least,
our patrons are entitled to know all that their miss
-ionaries have to encounter. I have one or two things
more to notice concerning the bishop & I have do
Saturday's paper informs us that the Ghostly Charg
of the Right. Rev. Father in God J. F. Calcutta,
to be printed. I only wish it may be printed as
it was delivered.

The bishop's salary, I am told is 3,000 pounds per ann
— enough to support two such missionary establishment
as ours including the printing department — or enough
to support 13 missionaries as we are supported

But when the bishop travels thro' his diocese the expense is mu
greater. The Captain of the ship which brought him receives, as I
am informed 4.000. Rs per month on his account — & besides this a hou
is provided for him the furniture of which costs 20.000 Rs. which after b
used a month is sold at auction probably for 10.000 — So that when on
his visitation tours his monthly expense is not less than 10.000 Rs. enough to sup
ten such missionary establishments as ours including as many printing establishments. Thus m
does it cost to support that being who says that missionaries are doing the
natives no good!!!!!!!

11. Sabbath. I think I may 15 say that today I have found Christ to be to my soul "as the shadow of a great rock a weary land". – Three persons (Europeans) came to unite in our morning worship which is held at half past r, every sabbath. After the service one of the men old pensioner applied for leave to partake of the sacrament with us at our next communion. He is a ~~Luther~~ Lutheran from Hannover & was confirmed when 6 years old. He has attended our meetings for years. correct, as far as we know in all his deportments, has borrowed many religious books of us & thinks that he love our Lord Jesus Christ.

About 30 persons attended my afternoon lecture & I felt uncommon freedom in addressing them from 1. John 1. 8, 9, 10 & last clause of 7 verse.

After the Mahratta lecture I visited the prisoners in the jail. I addressed 10 or 12 Europeans most of whom were in solitary confinement & between 20 & 30 natives mostly Hindoos & several of them brahmins, some Parsees & some Mussulmans. A number of them asked for & received books & I gave one Portuguese Tes. to a Portuguese employed in the jail.

We have received several letters within a few days from the Rev. Mr. Reeve & his friends concerning Mrs. Reeve, whose ill health obliges her to leave the country & return to England with her two children. The ship on which she embarked struck a rock off Ceylon & is to come to Bombay to be repaired. The letters were to recommend her to our kind offices which we shall most cheerfully render her to the utmost of our power.

It is now a long time since we have printed any portion of the criptures, & are hoping soon to be authorised to commence an dition of the N. Tes. for the Am. Bib. Soc. I also earnestly hope that some of the American Tract Societies will meet the expense of printing tracts. After being relieved of these expenses, the avails of our press in other ways would probably ~~release~~ for the present cover the whole expense the printing establishment. We have in expectation the printing of a large Dictionary, Mahratta & English & English Mahratta: the proposals for which accompany this. The profits of this job if we execute it, will be considerable.

We are now in daily expectation of the arrival of Mr. Garrett & our hope is that God will secure him a quiet residence here.

The press is now employed in printing tracts fo the Christian Tr. Soc. We have printed *two* & have fe more to print

For several days past I have been employed partl in endeavouring to introduce the Lancasterian mode of instruction into the school in a part of my house. The gre obstacle to its introduction is the irregular attendance o boys. The Bombay School Book Soc. have not yet do much, but are now laying out a good deal of wor which if executed will produce happy effects.

13 To day our beloved Br. Horner called & kindly handed me a number of pamphlets late received from England among which was the No of the Evan. Mag. containing some notices on the Spring's Memoirs of J. Mills. What I read bro a thousand fond recollections to my mind connected with my former intimacy with tha beloved servant of God. I hope some copies are o the way for us. (I should also like to see M Olds book on Poetry)

Our Wesleyan brethren have five or six schools, & Mr. Kenney has commenced four in Bombay -

The first school we *established* in Bombay is now denominated the *Charleston* school - one 2) at Tannah, the *Savannah* & one at Mahim - th *Augusta* school, names derived from the respective Societies who have so generously engaged to support Most devoutly is it to be hoped that many, *very* many more schools may in the same way be designated & & supported. There is room for hundreds & no impediment but men & money. Our number is now 24 or 25 & we could easily double the number The method we are now commencing of employing *native assistants*, in managing & superintending the schools, will enable us to manage a much larger number than we could otherwise do.

I send with this a copy of the Astronomical & geographical tract taken almost entirely from the English & Mahratta boo which we have printed. There is a little boy in th school in my house who has committed to memory the 10 commands, the whole of the catechism, the whole

of the Astronomical & Geographical tract & is
now studying Grammar — No one in
other schools has gone so far as he has.
A number however have committed
to memory the 10. commands, the
catechism & a part of the book
But it is time for me to conclude
for what I have written is so disjointed
& has been written amidst so many
other concerns, that for aught I
know I, have written the same
thing twice over.

I remain, Revd. & dear
devotedly yours
G. Hall

Bombay
March 15. 1821

P. S. With this I send a letter some
time since received from
Ceylon. Mrs. H. unites in kindest regards
to you.

The Revd. S. Worcester D.D.
Salem Massachusetts
U. S. America

[illegible] Halls
Tour of 8 days.
June 17, 1822.
Aug. Hand.

Dear Sir,

Should any American ship from Boston or its vicinity sail for Bombay within it months after receiving this, you would oblige me by sending me of Murray's Grammar 12 copies - Ditto abridged 24 - Cummins first lessons in Geography 6 - L of Webbers Arithmatic one copy - As these books are to subserve a charitable object, I doubt not but you will furnish them on as favorable terms as possible -

Should you send them

be so good as to show t

to Mr. Evarts Treasurer to

A. B. C. F. Mission, who is

requested to pay for the

& apprise me of it, that I

account for the same

here in Bombay.

I wrote you a line b

Mr. Bardwell which I

hope you will receive

Yours obediently

G. Hal

Bombay
March 15. 1821

P.S. In case Mr. Bardwell sho
return to he will kindly ta
charge of the books.

Rev. Gordon Hall

April 21. 1823

Attended to - articles
sent fr. Bengal.

Saml. T. Armstrong
Boston; Massachusetts
U. S. America

first sheet

March 17th 1821.

The return of the Holee, an annual holydays among the Hindoos & one of their greatest abominations, is now filling every street, day & night, with the confused din of music & shouts of most degrading revelry, the most brutish ribaldry & the most loathsome obscenity. Business is almost entirely suspended for several days. It is with difficulty that our schools are continued.

I have addressed people in various parts of the town to day. In one place the number was considerable. One old Hindoo reviled in the most dirty & impious manner. He said that monkeys, dogs & cats ~~& [illegible]~~ Christians were all of one cast & alike – assigning a reason to obsene to be repeated, & as silly as it was obsene. I gave him the rebuke which I thought fit in few words, & remained silent. At this he seemed much agitated partly with shame & partly with anger. As I continued silent & made no reply to what he said, he soon withdrew. I then addressed the people without interruption. One man who was present accompanied me home, & made a number of enquiries which I had much pleasure in answering. His conversation was a pleasing contrast to what I had just encountered. He engaged to come to morrow & attend my stated lecture.

18. Sabbath. In the morning, held religious worship as usual with my family & several neighbours.

In the afternoon, but eight persons, four men & four boys, came to me, at the time of my lecture or sermon, in Mahratta. The man who last evening promised to attend, did not make his appearance. It was no more

I had anticipated; for it is expected that every Hindoo will devote himself ~~to~~ the abominations of the day, & perdition is denounced against the one who refuses to join in obscenities too gross to be named.

This evening I have held a second conference with a company of respectable Mahomedans. Some time ago, I distributed among them several copies of Matthews Gospel, which they have read. The other day as I was passing that way they invited me in for the purpose of conversing on religious subjects. They brought forward the Gospel, & a book of their own which they said contained all the prophets. They began with the our Saviours conception & as Matthews account of it did not agree with their own, they wished me to reconcile the two. I told them that I should never undertake to reconcile the Christian scriptures with the Coran - that if the bible was true the Coran was false - & if the Coran was true the bible was false - both could not be true - I desired them to search out the true one." Do you think then, said they, "that our Coran is false"? Certainly I replied. "What are your reasons for thinking so"? I told them ~~that~~ in the first place, Mohamed was a mean man, & wrought no miracles to prove that he was sent of God, & therefore there was no reason for believing that he was a true prophet.

In the second place, he & his followers propagated his religion, not by persuasion but by warfare & that too on the principles of covetousness, lust, ambition & revenge which were in accordance with all the depraved passions of man, & in direct hostility to all the precepts of the pure religion of Christ which is holy as God is holy & requires all men to be holy & harmless as its divine Author.

To this they listened with unexpected calmness & patience. But as I concluded, their chief speaker replied, that it was not altogether by warfare that Mohamed propagated his religion. He wrought many miracles. At one time & place he called on the people to embrace the faith. They asked for a sign that he was sent from God, & at his word the moon was rent in twain before their eyes.

I objected, & told them that he disclaimed all power of working miracles, & that the Coran recorded no miracles of his. I desired them to enquire of their most learned men & learn whether I had not stated the truth. They engaged to consider the matter & wished me to call again which I engaged to do, & exhorting them humbly & penitently to seek after the right way, I took a very friendly leave of them. The general spirit in which the conference was conducted was very pleasing.

~~20~~ When I called today they were not prepared to meet what they had advanced. We went over nearly the same ground again. Nearly 50 persons collected. I exhorted them to repentance & prayer & earnest seeking after the right way. All was mild & pleasing, & the conference was adjourned for a few days.

19th To day the Hindoos are employed as yesterday ~~except~~ but more devotedly & labouriously. In the afternoon some of the casts wash off the filth they had thrown on each other, put on clean clothes & again appear like rational beings. I have spoken to large numbers of them in different places. In general they heard me with an unusual degree of attention. At one time I took my stand on the steps of a temple before which hundreds were collected. I fell in to a conference with a principal brahmin, an officiating priest of the temple, who stood on another elevation about five yards from me. As the present festival is connected with the worship of the Ling, or Mahadev, the merits of that god of course became a topic of discussion.

I asked the brahmin, in the audience of the crowd, what was the cause of Mahadov's being penally depriv of his manhood. He gave an evasive answer. I requested a direct answer. He still evaded. I then asked him if their learned men & religio books did not agree in saying that when the sages or holy men were engaged in their devotions Mahadov was accustomed to intrigue with their wives & for that he was deprived of his manhood. He denied the fact; but several in the crowd cried out that it was as I had stated it. The brahmin said no more but retired. I then addressed the crowd & endeavoured to convince them of the enormous guilt of forsaking the true & holy God & devoting themselves to the worship of such an enormous adulterer. I exhorted them to repent & turn to the worship of the true God. They listened silently & without gain-saying, & as I thought, showed some symptoms of shame & compunction. Surely when these captives are set free from the adamantine chains which now so firmly hold them in servitude to Satan the triumph will be peculiarly glorious to our King & Saviour.

To day the labours of my study have been employed in writing in Hindoostanee, an address to the Musulmans. The scope of it is Christ contrasted with Mahomed in seven or eight particulars.

20th Yesterday & to day no schools. The mass of the people seem exhausted with their long & laborious services in honour of their female demon-prostitute.

To day I have addressed various companies of people — called at the place where I had repeatedly held a conference with Musulmans. They still maintained that Mahomed wrought miracles. I pointed out to them several chapters in the Coran where he disclaims all power of working miracles. I desired them to examine further & enquire after truth. I lent them a manuscript copy of the tract entitled the heavenly way, which I have translated into Hindoostanee. They promised to read it. To the tract was also appended a form of prayer in Hindoostanee.

Some days ago I received a letter from the Jewish schoolmaster at Panel.* He had collected 36 boys in his school & expected more after the holydays. He wished me to send him more books; for many he said asked for them. Today I sent him a large number, & wrote him a letter exhorting him to attend himself to the great salvation, to give books to all who desired them, provided they could read, & to dispense them as he had opportunity ~~to~~ in the neighbouring towns, & told him that when his present supply was exhausted he should be furnished with more.

[* A town on the continent containing about 18.000 people mostly Hindoos, It has four paper mills, the first I have seen in the country. It has a number of small villages in its vicinity. We pass from Bombay to Panel, in a passage, or other boat, in 12 or 15 hours]

21. In the afternoon went among the people as usual & addressed the word of life to several companies of people in different places. In one place, more than a hundred, I suppose, were present, & there I had to encounter the contradiction of sinners against our dear Redeemer.) Happy is that minister of the cross, who, while beseeching sinners to be reconciled to God, realizes his Sovereign's precious promise, "I will give you a mouth & wisdom which all your adversaries shall not be able to gainsay or resist" & who thro' divine grace is enabled, amidst the keenest provocations, to remain superior to "strife"- "gentle unto all, apt to teach, patient, & in meekness instructing those that oppose themselves." Without much prayer & watchfulness, this cannot be expected & if such a man a Paul had occasion to crave the prayer

of the Ephesian Christians; how much more may missiona
among the heathen, call on the churches to pray for them
"that utterance may be given them that they may ope
their mouths boldly to make known the
mystery of the Gospel," & that those that hear may
have hearts to believe unto salvation.

The following paragraph I quote from the record
of the Danish mission at Tranquebar. In a time
of drought, "the heathens made a clay-figure of a
prostitute, giving out that the god of rain was
enamoured with a certain courtezan that he had
quite forgot his office. This figure they carried
through the streets loading it with the most
dreadful imprecations in order as they thought
to rouse the god of rain from his amours, & to
remind him of his duty."

22. Today I have been permitted to address the
truth to not less than two hundred people.
Nothing uncommon occurred. In several pla-
-ces the people listened with a gratifying attention.
In one place, satan stirred up a vile adversary.
Elymas the Sorcerer, I think, would not have
been more deserving of a penal visitation from
heaven.

I addressed two companies of the Lapsed
Catholics. In the largest company there were
more than twenty of these people. They are
fast learning ~~to~~ use the Hindoo sophistry in
defence of their idolatry. One told me that
he had just returned from attending in
Panwell, the wedding of a kinsman; & that the
ceremonies were performed by a brahmin.

I called on one very aged Roman Catholic
with whom I have several times conversed. When
among other things, I urged upon him the duty
of abstaining from all labour on the Sabbath, he
objected saying, "How then will our bellies be filled";
the very words which I have often heard the Hindoos
use for the same purpose. O that light may
soon spring up in the midst of this darkness!

23. Held a long conference on Christianity with two Brahmins from the continent. – Spent the afternoon as usual in addressing the truth to various companies of people, in different parts of the town.

24. Addressed large numbers of people, & in one place encountered contemptuous opposition.

25th – Three men came to unite with our family, at our morning service. – Eleven natives, men & boys, attended the Mahratta service. I afterwards took my round in the town. – fell in with large numbers of people whom I addressed. I called on the Mussulman where I had before held the conferences & left the tract. Several were already collected & the number was soon increased to about fifty. As I entered the place & gave them a friendly salutation, they seemed agitated & some immediately desired me not to come among them for they did not wish to hear my talk. Others proposed me a seat & wished me to sit down. What I had before advanced in support of Christianity as the only true religion & in refutation of Mahomedanism, had evidently disturbed them, & some wished to hear more, & some wished to get rid of me. Half a dozen persons would speak at a time, asking as many different questions, without leaving me a moment's silence for replying to any of them. I tried, in vain, to persuade them to some order, that we might proceed in a quiet & intelligible manner. I therefore after

making a few brief remarks, took leave
of them, feeling grieved at the hardness of their hear
Still I could not but hope that their agitation mig
in some measure, result from the power of divine
truth upon their guilty consciences. O! that their
proud hearts might be made to bow to
cross of that crucified Jesus-Jehovah whom th
now fatally neglect!

April 30th. This month commenced with the exercis-
of our quarterly meeting. Mr. Nichols preached
in the morning & Mr. Horner preached &
administered the Sacrament in the afternoon.
To me it was a time of peculiar refreshing
(I trust I may say) from the presence of the Lord.
I felt much encouraged, animated & strengthened, & could not but regret that such seasons
with us return so seldom.

Throughout the month I have felt more
animated in the missionary work than is
usual for me & have daily addressed
the truth to greater numbers of people.
I have held nine evening lectures this month
in different parts of the town. I should have
held more had I not been disappointed
as to the procuring of places for them. The people
are not willing to open their hearts or their
house for the reception of the gospel. One man,
a Hindoo, agreed to open his house, & he wanted
that all the expense for lights &c would be defray
& if he wished it, some compensation should be
made for the use of his house. But when the
time arrived & a man was sent to prepare
the lights he fell back from his agreement, & said
in justification of himself that his neighbours had alr
begun to revile him about it.

The lecture at my house on the sabbath afternoon has been continued. Some times but very few attend. (On one sabbath a Hindoo school master, not in our employ, with about 20 of his boys were present. This man keeps his school very near my house, & some circumstances attending it have been very gratifying. The greater part of the larger boys have been in the habit of coming to me for books, & also to show their progress from time to time in learning to read them. They have begun to learn the catechism. Many of them have already committed a hymn to memory I call at the school occasionally & talk to the master & boys about religion

During the month I have written a *Tract* which I may perhaps name, *An Appeal to the Protestant Professors of all denominations in behalf of the Heathen*, & send to some of my friends in America. My own mind has been & still is very deeply impressed with the subject, & I think also that it has been materially benefitted by it. It seems to me obvious that the Christian public are expecting that the world will be converted in an easy & convenient way without any very great self-denials, or any very extraordinary exertions. Such a sentiment if it exist, is most obviously [illegible] repugnant to the

general tenor of the Gospel on the subject
contradictory to the whole history of the ch
& ~~computed~~ opposed by the whole tide of human nat
The arguments which may now be urged aga
than extraordinary exertions which are comm
[illegible] to the conversion of the world, may be
urged, & with the same plausibility by the
next generation, & again by the next & so
on, without having us any prospect (except
in the promises of God) that the world will ev
be converted. Should the great Redeemer
say to his churches, "Come let us reason
together" on this matter - what could
they say! O that the Spirit of God in full meas
may descend upon the churches, & make them
faithful to the souls of others as well as to thei
own souls, & ~~faithful~~ ~~too~~ also to the mandat
& to the glory of their Redeemer!

The Revd S. Worcester D.D.
&c &c &c

Salem, Mass.
U.S. America

Rev. Gordon Hall.
April 11, 1822.

May 21

Revd and dear Sir

I take the liberty of sending you the accompanying manuscript. I have the strongest conviction that, notwithstanding its numerous defects, it will, thro' God's blessing aid his glorious cause on earth, if laid before the Christian public. Therefore I earnestly wish that it may be immediately printed. It would be highly unbecoming in me to request the Board to publish it with their recommendation, however gratifying such a circumstance might be to me. Yet as it is the production of one of their missionaries & as its avails may probably add a trifle to their funds, it is, I conceive, but fit that it should be submissively tendered to them, & accordingly it is hereby tendered them.

Should it be judged inexpedient for the Board or the Prudential Committee to publish it my request is that it may without much delay be sent to my friend, the Rev. J. Edwards of Andover, to whom I now write on the subject. I am sure that it has had a good influence upon my own mind, & labours. May God dispose of it as shall be most for his own glory.

On the 9th Inst. Mr. Garrett arrived, & reported himself at the Police. No notice as yet has been taken of his arrival, or rather, he has not yet heard any thing from the Police, from which circumstan we augur favourably. Should he be permitted thus quietly to remain here we shall feel much strengthened & encouraged. Nothing special in our mission has taken place since Mr. Bardwell left us. You will probably see him before this reaches you & from him hear more about our missi than I can write. Besides, we expect to anticipa the time of our semi annual meeting, & hold it on the first of June, so that you will get our publ letter soon after receiving this. I need not therf write much. We are all pretty well at present I believe: tho among our whole number there is scarce a time when there is some one more or less unwell. I have a slight bilious attack. I have just recovered from my last attack by means of a slight salivation -

We are waiting with much anxiety to hear from you. We have lived on borrowed money for the last two months. & know not how to account for the scantiness of our communication from beloved America. But we would not murmur or be impatient.

I feel encouraged to labour here among the people not because any of them come to enquire what they must do to be saved; but because of Jehovah's declaration "The words which proceed ~~out~~ from my mouth shall not return to me fruitless; but will accomplish what I willed, & will make the purpose succeed for which I sent it" (Rev. Tran)

I remain, Rev. & dear Sir
very affectionately -
Yours G. Hall

Bombay
3. May
1821

Rev. G. Hall,
June, 1822,

The Revd. S. Worcester D.D.
Salem
U.S. America

134

Bombay May 30. 1821.

Revd. and dear Sir

I write to convey you mournful tidings. Yesterday Mr. Newell was seized with the prevailing epidemic, the Cholera Morbus. & at a quarter past one this morning he expired. The united power of his disease & of the medicine he took, rendered him quite incapable of conversation or composed reflection. — I have just returned from the funeral & have hardly had a leisure moment to reflect upon this most solemn event, & I fear that what I write will be too late for the packet. — Mrs. Newell, tho' in unfavourable circumstances at the time this unexpected affliction was laid upon her, is as composed & well as could possibly be expected

The Epidemic is raging around

to a very alarming degree. Twenty
Europeans, mostly soldiers have die
with it to day. Four bodies, I saw brought
in the hearse at one time. I am
able to say how many natives hav
died, but the mortality is much grea
than it was last year. The voice of
Lord is most mighty to us, "Be ye
also ready"

Next sabbath is the time for
our Quarterly meeting - & you ma
expect to hear from us soon.
"The Lord reigns; let the earth rejoi
I can write no more

Very Affectionately

Yours

G. Hall

The Rev. S. Worcester D.D.

P. S. A few days ago I sent you a
large parcel.

Rev. Gordon Hall.

Dec. 15, 1821

Recd Jan. 1822.

Ship Letter

The Revd. S. Worcester D.D.
Corresponding Sec. A.B.C.F. Missions
Salem, Massachusetts
U.S. America

Single

135 July 4. '2

To

J. Evarts Esqr. Treasurer to the

A. B. C. F. Missions

Very dear Sir

We now perform

pleasing duty of addreſsing to you our Se
annual Bill ending with the present date,
which we hope will reach you safely & prove satisf

Since our last of Decr. 31st. we have no
had the pleasure of receiving any communicat
or remittances from You. This we much regr
both because your communications afford us ma
pleasure, & because your remittances are so neces
& in consequence of the failure of them, our unavoidable
& repeated borrowing is very disagreeable to us &
no very creditable to the Board. We trust
however that we shall soon receive these two arti-
cles which we so much need & desire

The proceeds of the Doll. 2.083. mentioned
in yours of June 8th. 1820. & in ours Sept, which were
deposited in the Bank of Hindoostan, have not ye
been realized in Bombay. Mr. Bardwell will pay
out a part of it for types &c. which we have procured
in Bengal, & the remainder of it will go towards
defraying his expenses in Calcutta & thence to Am
-ica. We say *towards*, because the remainder wil
not be sufficient; & he sometime since wrote us
from Bengal, wishing us to remit money to him from
Bombay or to give him what would be equivalent
to a letter of credit, by which he might take up

money in Calcutta. But as we were then in debt
we could not remit him the money, & thought that
did not become us to say more than that "He return
to America with our entire approbation & that we
no doubt but that the Board would promptly m
any expenses which he might necessarily incur in gett
there.

In explanation of the charge on Mrs. Reeve's acco
it is observed, that after suffering very greatly &
being obliged to leave the country, she embarked for
England; but off Ceylon, the ship was foundered &
obliged to come to Bombay to refit. Of this Mr.
Reeve & his friends at Madras were soon apprized
& before the ship reached here, several letters by
Messrs. Reeve & Loveless were addressed to our
mission & received, recommending Mrs. R. & children
to our kind offices & wishing she might be received
by us. All concurred in thinking that such an
occasion of showing Christian benevolence & kindness
to those engaged in the same work with ourselves
should be cheerfully embraced & that the Board would
no less readily approve of it than ourselves.

The other charge for the support of Mrs. Fyvie
& her two children in Mr. Newells family is of a
similar nature, & will we trust be approved.

Caroline Smith & Angel, the charge for
whose support is enter in the bill, are in Br.
Graves family & on the charity foundation, as is
Mooktee in Br. Nichols family. Concerning these
fuller accounts will probably be communicated
in another form.

You, dear Sir, will doubtless heave a sigh as
we do, & drop a tear with ours, in noticing the many
changes in the stipends of this mission. How short the
time in which one brother has been removed by sickness
& another by death. It becomes us to remember that
the King of Zion, the best friend of Church universal,
of missions & of the heathen, reigns & in wisdom & love
appoints, & controls all things. *Soon* it is hoped you

p send us more men to fill up their vacanc

I remain dear Sir, very affectionately

Yours G. Hall

(Mission

P.S. 13 July. Since writing the above we have received a letter from Mr. Bardwell — When he wrote he was in expectation of sailing for America about the 26th Jany. & had engaged his passage for about half what he supposed it would be so that we shall probably have a small sum remaining for us of the money that was deposited for us in the Bank of Hindoostan —

On the 10th Inst. Caroline Emmett died of the Cholera morbus — & I have the painful occasion to add that this afternoon death has again entered our family & snatched from our fond & weeping hearts our dear child Martha. She died aged 19 months & 26 days — She has been a great sufferer ever since she was eight months old & has hardly been free from disease a week at a time — She was cutting her eye teeth — her bowells somewhat disordered — but convulsions seemed to be the immediate cause of her death — Mrs. Hall has lately suffered a very severe billious attack & is in very delicate circumstances. The Lord have mercy upon us & give us grace to understand & improve these repeated & various afflictions!

P.S. July 14th. To day a bill has been received from the Revd. Mr. Reeve as a reimbursement of the Rs. 210 — advanced to Mrs. Reeve.

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PHIL
8
APR

SHIP

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To

Jeremiah Evarts Esqr.
Boston, Massachusetts
U. S. America

Gordon Hall.
April 11. 1822

J. Evarts Esqr. &c &c Bombay Aug. 28th 1821

Very Dear Sir

So far as you know our numerous trials you will, I doubt not, sympathise with us. But you can know our trials only in part. It has pleased God greatly to reduce our numbers & this is one great trial. With our thus reduced numbers we feel more desirous than ever of employing the agency of Natives to help forward the work of Christian instruction. We see how much could be done. Additional schools are called for in great numbers. We could soon establish them far & near, visit them occasionally ourselves, & employ assistants to aid us in the work of superintendance. In this way much knowledge of Christianity might be disseminated & Christian books widely dispersed. We might soon print a great number & variety of tracts & Gospels, & employ men to scatter them throughout the Mahratta empire. To many parts of that empire we cannot go ourselves, & there is no prospect of any missionaries going to those places while the present generation are in a state of probation. Therefore the only prospect that any out of millions of Mahrattas now on the stage, will hear of the name of Jesus, is from the distribution of tracts among them. As an individual, I ardently desire that such means, the only ones which at present offer, & means which, for aught we know may be blessed, should be adopted & carried to their full extent. But these means cannot be employed without money — ~~But~~ And we have no money — & we have had none for many months past but what we have borrowed on the credit of the mission — The debt thus incurred is large — we are distressed about it & have felt ourselves obliged to dismiss ~~so~~ ten of our promising schools, which has been a very painful occurrence to us. Other useful operations have dropped for the same reason. To see importan for promising exertions, & to be kept back from imp them, is a severe trial.) — Another of our trials your withholding from us ~~your~~ the ordinary nications, & ~~your~~ the more particular counsels & of the Board. We know not how to account for to excuse it. If you must withhold

& not necessary; for every man at all acquainted w
the facilities for communicating between different co
must know, that as it respects the transmitting of
letters, you might write us every month & almost
week thro' England: & besides quite a number
ships have come to this country from America, n
we have received any thing from the Board. Ho
then are we to account for such an extraordi
withholding of letters &c as well as remittances? Do
Board wish to shake us off? Do they wish us, i
possible, to find some employment here by wh
we might in whole or in part support ourselves
still do some missionary work, freeing the Board
from the burden of our support. Sometimes I a
tempted to suspect something of the kind. But
so surely we are entitled to know the view
& wishes of the society that the most favourable ope
might be improved. To say the least, such ne
glects try us — embarrass us & weaken us (Bu
blessed be the God of all grace who keeps us from despairing. I n
felt more encouragement to prophesy to the dry bones
of the valley than I now do. & I cannot but hope that e
long the Spirit of the Lord will breathe upon the
cause life to enter into them, & at least some of
them to stand up to the everlasting glory of
Him who died that they might live. The Lord
hasten it in his time. — The time is now com
in which I begin to feel desirous of seeing an edition
the N. Testament printed off at our press in the Mahratta language. I earnestl
hope that communications from the A. B. Soc. are on thei
way to us, to authorise us to execute this great w
~~for~~ under the patronage of that much revered Society.
I hope also that the Tract Soc. will authorise the
printing of some tracts for the benefit of the
many thousands of many languages (tho' principally
Mahrattas) in this region. Never did I wait for
communications from our beloved patrons with
so much anxiety.

I would not speak of any of our trials as tho' I imagined
ome strange thing had befallen us — No, I consider them only as
s are common to men in this world of disorder & corruption.
loved Wesleyan brethren drink the cup of sorrow as well as
letcher one of the two W. brethren in this place has been brought to the
the grave & returns to England by the ship that carries this. Mr. Horner
W. Mis. has for 6 months past been indisposed & it is yet
ful whether he will be able to remain long in the country.
ing Blessed be the name of the Lord. Bless the Lord O

Nov. 7th 1822

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[1820.]

Bombay Decr. 31. 1821.

Dear Sir

We have now the pleasure of addressing to you our second semiannual Bill for the current year. Since forwarding our last, we have received yours of March 27. 1820. apprising us of a remittance of Doll. 4.867. (less a deficiency of 2 Doll.) shipped on the Sally Capt. Bertody. This remittance consigned to the agency of Messrs. Arbuthnot D. Monte &c. we are happy to say was very promptly & generously negociated by those Gentlemen, & remitted to us, (in Bombay Rs. 10.607.2.01. as credited in the Bill,) free of all agency charges.

A short time since the packages* of medicine, books &c. sent out by the same ship, were received, & we desire to offer our grateful acknowledgments to you Sir, to the Board, & to all our Christian friends, who interest themselves in providing for our support & comfort among the heathen.

We have also the pleasure of acknowledging the receipt of yours of June 8. 1820, advising us

* It is found however, by reference, [illegible] been received. What its contents were we know not. It was not mentioned with the other things in the bill of lading from Madras, & probably was not landed there from the Sally.

of a remittance to the care of the Revd. Mr. Thoma
of Doll. 2.083. on the Sally (commanders nome ant
~~to~~ us. We had a few days earlier received
a letter from Mr. Thomason, informing us tha
such a remittance had been received, & t
proceeds deposited at interest in the Ban
of Hindoostan, waiting our order. As the
sum has not yet been realized in Bomba
it is not entered in the present bill.

We are not aware that it is necessary at presen
to add any thing further, as the accompanying
bill will show the state of our funds & the deta
of our pecuniary matters.

I remain dear Sir

Yours affectionately

G. Hall

To J. Evarts Esqr.
Treasurer to the
A. B. C. F. M.
(in behalf of the Mission)

P. S. The money for us deposited in Bank of Hindoost
will remain there for the present. For should Mr. Bard
agreeably to his present intention, return to America by wa
of Calcutta, he will there have occasion for more or less o
that sum, & it will be much better for him to receive
it there than to have it remitted here.

If previously to the receipt of this, you shall not have procure
& forwarded for me Dr. Morses Geography, for which I once
wrote you, I have now to request that you will not send
that work, as I am now sufficiently supplied. The other book
I mentioned I should still be glad to receive, tho' I wou
by no means have you do it unless it can be done without
much trouble, ~~nor unless~~ nor unless you have an opportun
to send them direct to Bombay —

It is probable that Mr. Bardwell will leave for Calcutta in the course of the present month. The circumstances of his family will require a stay of some weeks in Calcutta, then he will, in all probability, be able to embark without any delay for America, thro' want of opportunities, as there are now a number of American ships there. As our public letter, sent early in the present month, will probably reach you before this does, I need need not detail the circumstances of Mr. B's sickness, which in the judgment of us all, rendered it duty for him to leave this climate. This event, so trying to us & to our patrons, will not, it is devoutly hoped, be suffered to check the missionary zeal or exertions of a single friend of Zion. We are *sure* that the wisdom & love of God will turn this afflictive event to some good account. Should it be the means of teaching many of us to put more trust in God & less in man, it would be one important good; which may God grant to us all for Christ's sake.

Our public letter would have been more detail'd, had it been prepared more leisurely & in our regular way. Its deficiencies will perhaps be supplied by private communications. Much more might be said of our schools & preaching. I have time nor room to enlarge myself. Five of our school teachers are *Jews* & we are likely to have a sixth. During the present month one new school has been opened at Panwell, & one has been opened on Salsette which is not on the hill. Two more, as we expect, are soon to be opened in two large towns on the coast, & then we shall have a chain of schools, exclusive of Bassein which will open to us a missionary range on the continent of more than 50 miles in length. My present intention & hope is to make this tour in the course of next month. Mr. Graves has also the same tour in contemplation. Such towns afford very extensive opportunities for preaching the gospel, a circumstance which gives additional importance to our schools, as the only object for which we can, under the present administration obtain passports to the continent, is the inspection of our schools. This circumstance makes us desirous of locating our additional schools, at a distance on the continent rather than to multiply them in Bombay, which might very easily be done; although the Wesleyan brethren have a number of schools here & also the Church Missionary. Indeed it seems as tho' missionaries might have nearly all the schools & all the children in the country under their care in this respect, if they had hands & money enough to manage them.

This letter I send by way of England to the care [of]
the Secretary of the Wesleyan Missionary Society. As we
have now no opportunities of sending direct to America
we often feel embarrassed for want of some person
in London to whose care we could with safety &
without intrusion, address our letters for the Board.
Our beloved Wesleyan brethren here are very obliging
& have directed a number of our letters to the care of the
Secretary. Perhaps no person is more eligible

Rev. Gordon Hall.

Sept. 10, 1821.

Ship Letter Office

Jeremiah Evarts Esqr.

Boston, Massachusetts

U.S. America

~~To be forwarded from~~
~~77 Hatton Garden, London~~

to this agency, as the office of secretary is a
permanent thing which is not the case with a
commercial agency. But as this imposes some
little expense on the agent to whose care we direct
we feel a reluctance in doing it unless some arrange-
-ment is made on the subject between ~~our~~ the Secretary
of the Board & the Secretary of that Society, which it is hoped
will be the case. I remain Dear Sir affectionately

Jan 15. 1821.

Yours. G. Hall

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Dear Sir

When I wrote the accompanying letter I supposed that our joint one to the Sec. would e forwarded by the same opportunity, which is ot now likely to be the case. So long as the Board ave no agent in England to whose care we could irect our letters, we are likely to be greatly embarrassed s to the means of forwarding them to America.

As our joint letter will be so little, if any behind this shall not pretend to communicate on the concerns of our mission nerally. Various have been the dealings of Providence with s since we last wrote. Br. & Sis. Graves have been called to eep over the grave of their fourth departed child, & have me left to them. Mr. Skinner, a very valuable missionary ied at Surat about three months ago. The two beloved much respected Wesleyan missionaries have both been bliged to return to England on account of ill health, so hat their mission at Bombay is extinct for the present.

On the 16th of November my dear partner was delivered of a son. On the 30 of the following month I baptised him by the name of Gordon Maitland, in y house, in the presence of between three & four hundred heathens & about 20 Christians. The udience was composed chiefly of our school masters & their boys in Bombay. The men employed in the rinting office & some others were present. I performed e ordinance in English, & then explained the import t to the people in their own language & addressed them on the main truths of Christianity. They were very ttentive. After the address I catechised the children. Five of the boys repeated the whole of a catechism 24 small pages which came from the press last about a month before. Eighty others repeated 12 of the pages or more. & eighty others repeated 10 page or less. More or less who had learnt the same wer not present; nor was it an object to collect on the occa all the small boys, in that occasion, which belong to th seven schools under my care in Bombay.

The occasion was peculiarly interesting to me Were it not for a wish to render the occasion our child's baptism useful to heathen, I should certainly have preferred having the ordinance performed by one of my brethren at one of meetings. Should it please the righteous Giver of th darling son, to spare his life, my most ardent wish concerning him is, that he may be sanctified, made meet for the Master's use & be disposed & prepared & permitted to serve him in the Gospel of Son among the heathen. He seems to be a strong & heal child, but as our other two dear children were a very healthy, & yet so soon cut off, our anxieties & fears are trembling awake. But we would rest i a humble & steadfast confidence that our heavenly Father will dispose of him in the best possible manner.

I have of late been somewhat concerned about my own health, having had, within a short time, sev bilious attacks. Blest thro' Divine mercy I am now quite well; & enabled to perform my daily labours as usual. Mrs. Graves is in a feeble state of health. but all the rest of our number, I believe, are as w as usual.

Bombay
22. Jan. 1822

I remain dear Sir very affectionately
yours. G. Hal

To J. Evarts Esqr.

Rev. Gordon Hall.
Aug. 12, 1822.

To J. Evarts Esqr. — Jan. 22. 22

Treasurer to A. B. C. F. Missions.

Dear Sir

We now have the pleasure of addressing to you our second semiannual Bill for the year closing with this date.

On the 30th Augt. we had the pleasure of receiving yours of April 7th with remittance of Dolls 1200, to the agency of Arbuthnot &c Madras, credited in accompanying bill — also, on 2d Sept — yours of April 3d advising us of a remittance to the agency of Rev. T. Thomason Calcutta of Dolls 1800, & a box of books &c. We are sorry to say that we have not yet had any information from Calcutta about the box of books. Mr. Thomason advised us of the receipt of the money & agreeably to his letter of advice, we drew for the same, a bill on Messrs Alexander &c Calcutta; but, a few days since, we were informed, by Messrs. Shotton &c to whose order the bill was given that Messrs. Alexander &c. had declined paying the bill. We are utterly at a loss to conjecture the cause, & are about to write to Mr. Thomason to ascertain it. This is the reason why this remittance is not credited in the present bill. The avails of the Doll. 2,083, in yours of June 8th. 1820 & in our last as deposited in the bank of Hindoostan, remain unsettled. Of this sum (Sic. Rs. 4,268,3.9.) Mr. Bardwell then in Calcutta drew 3,500. partly to meet his own privat expenses & partly to pay for types, books &c. to our order. It will be a convenience to have some mon remaining in Calcutta, as we shall be in want of some things, from there, for the office.

Yours of Oct. 14. 1820 came to hand Sept. 8th. 1821 & yours of June 21st. reached us Nov. 4. Your remittance mentio in the letter of Doll 4.500, to the agency of Arbuthnot &c is entered in the present bill, in B. Rs. 10,229.2. — Arbu -not &c immediately advised us of the receipt of the bo mentioned in the same letter, containing letters &c, bu as yet, we have not received it from Madras.

We desire to feel thankful to God for the supple now mentioned, & also to all the benefactors of ou mission, & to offer them our grateful acknow -edgements for the same.

We are grieved to learn the embarrassed st of the funds of the Board; & we hope soon to hea that Christians, everywhere, are stretching forth the hands *more* *bountifully*, *actively* & *vigourously* for the salvation of all nations.

We feel very anxious to receive the letters parcels &c sent for us to Calcutta & Madras; as we have received so very little from America fo a very long time.

Our joint communications to Dr. Worcest

accompanies this, I will inform you of
concerns of our mission

I remain, dear Sir
very affectionately
Yours
G. Hall

Bombay
31st Decr 1821

(Treasurer to
the Am. Mission in Bombay)

P.S. Jan. 22d 1822. Some time ago we
were asked by Mr. Lake Ashburner's partner
whether we would sell him a bill on our
asurer, to the order of Mr. A. & after
deliberating on the subject at our meet
on the 7th Inst. we were unanimous in
thinking that there would be considerable
advantage in favour of the Board by such
exchange. Accordingly we voted
that a bill, not exceeding Doll 1,000 be
drawn & sold as above. This we
expect to do in a short time tho' we
have not yet positively agreed upon
st with Mr. A's partner & agent, he being
absent for a short time. If this mode
exchange should meet your views, it
may probably be pursued as long as Mr. A
shall continue to have an instalment in America. We
hope you will give us the earliest possible instructions on this subject.
On the 20 Inst we had the pleasure of receiving the
four numbers of the Miss. Herald which you
were so good as to send by the Pacific & the
of Arbuthnot & Co. – Madras G. Hall

Rev. Gordon Hall.

Aug. 12, 1822.

Jeremiah Evarts Esqr

Boston – Massachusetts

U. S. America

Dear Sir

Inclosed is a duplicate of our accounts. The other I sent about ten days ago, via Liverpool - I have not time to transcribe all of the letter that accompanied it. Your letters, so far as we know have all been received & the accompanying bill contains the avails of all the remittances mentioned in them except the one (of Doll. 1400) mentioned in yours of April 7th to the agency of the Rev. T. Thomason Calcutta. The reason why this remittance has not yet been realized in Bombay, we may be better able to explain in a future communication - We have also the remnant of your remittance in June 1820, of Doll. 2,083, still remaining unsettled in Calcutta. Mr. Bardwell has probably informed you how much he took of of that sum when there. We shall soon have a small bill for types to discharge there & are about to commission some printing paper from there which will make it convenient to have money in Calcutta - We are now printing an edition of 2,500 copies of Luke which will consume nearly all our paper & in about two months - What shall we do for paper? We have for some time past advanced in print the scriptures with a hesitating & tardy step - fearing the want of instructions & encouragement from the Board & hoping for aid from the A. B. Society. We have printed Gen. Matt. John & Acts & all in large editions except John but for a long time past these editions have been so exhausted that we have not had a single copy to give away when solicited, with the exception of a few reserved copies. We have also printed some of the shorter epistles but they are not so eligible for distribution of the gospels & Gen. It is trying ~~send~~ away empty, as I have often done, persons who

~~[illegible]~~ come to buy these precious portions of the word of life.

It is now almost two years since we have received a word from ~~[illegible]~~ the Secretary to the Board, or from his substitute — & ~~[illegible]~~ this much on account of Dr. W. ill health.

In great haste, but in much love

Your fellow servant,

G. Hall

Bombay
6th Feb. 1822

Jeremiah Evarts Esqr
Boston, Massachusetts
N. America

Sept. 28, 1822.

Bombay 2d July 1822.

Very dear Sir

Mrs. Groves hurried departure, for
merica, the cause of which we deeply lament,
enders it impossible for us to prepare our
emiannual accounts to forward to you by this
pportunity. Our joint [illegible] letter will be for-
arded. — The remittance of Doll. 2500. mentioned
yours of Nov. 28. 1821. has been received. We have
lso recently received the box containing Scotts
Bible for me, & which you sent a long time ago.
he 1st vol. was so spoilt that I should be glad, if
racticable, to obtain ~~the~~ another 1st vol. to replace
t & make the set complete. Should it be procurable
should wish to have the edges yellow to match the others.
I now send to the Treasurer of the Mass. Peace Soc.
order on you, for one hundred dollars. I having
eceived cash for that Society of the Rev. H. Jeffries to the same amount
put it to your credit, on your books.

We give to Mrs. Groves a paper authorising her to
raw on you, for a sum not exceeding one hundred
ounds. We do it with the hope that thereby she may be able,
Liverpool, to find some American traders who will
dvance to her what money she may need to be repaid
y you, which would be much better, than to be obliged to avail
self of a letter of credit furnished by the house of Agency
re, where we conduct our money business. for taking up
oney in the latter way would incur much loss by reason of the present
y unfavourable exchange between this & England.

I have a wish, but not time, to write more at present.
but, Remain very affectionately

Yours. G. Hall

Rev. Gordon Hall.

March 10, 1823.

Acknowledged, Ap. 25, 1823.

To

Jeremiah Evarts Esqr.

Boston, Massachusetts

U.S. America

Very dear Sir,

About a month ago I wrote you a few hasty lines by Mrs. Graves. A few days since Capt. Ropes of the Caroline from Salem was forced to make this port for some slight repairs, & by him I now write again, tho' I have nothing particular to communicate.

In my last I mentioned our having recently ~~having~~ received the box you long ago sent containing Scott's Bible for me, of which the I.st vol. was spoilt. I feel very desirous to have this vol. replaced. If the first vol. could be obtained of Anthony, I should be thereby be highly gratified. It was Anthony's 2d edition with yellow edging. I mention this that in se another vol. should be procurable it might correspond th the other volumes.

The enclosed note is to request the Gentleman to whose hands it may fall, to call on you for any things which you may have to send to my father or brother Mr. Nathan Holt, Tolland Mass. You will oblige me by nding the note when the Assembly is in session, with our address that the Gentleman may know where call on you. My expectation is that a member from olland or Granville will willing take to my dear latives whatever you my see fit to send ~~to~~ them. hould any of my letters for them reach you near the session the assembly I will thank you to retain them & consign them, to the representative who may call for them. should also feel greatly obliged by your sending thro' the same channel, a copy of the Boards Reports for

a year or two back, should there be spare copie
on hand — also two copies of "The conversion of the wor
They are able to do something more for the cause of Chri
& I wish they could be excited to do more. I
you think proper to send any thing of this kin
please to direct to Mrs. Nathan Hall, Tolland M

It is now but a short time since we received
the Report of the Board for 1820. I hope you will
think ill of the remarks which I have to make on seve
items in that Report. I trust they are well meant
Page 7th to this effect — "The two missionaries re
maining in Bombay were just prepared to begin to
(or to commence active operations) in the summer
1815." This appears to me to need correction. See
Pan. for Sept. 1816 in which the two missionaries, under da
of Nov. 1815, say (page 420) "We have translated a harmony
of the Gospels, & several tracts, copies of which are now in circul
among the heathen & we have daily opportunities of
~~obtaining~~ seeing how they are understood. Besides th
the Gospel of Matt. is translated as far as the 23 Ch
—— also a catechism. & our daily intercourse wi
the people" & —— "Our schools are gradually
increasing" & — See also No. for Jan. 1816. page 39
there the P. Committee under date of Dec. 1. 1815. say
two missionaries were beginning to preach & — The
letters which must have informed the Committee of
this must have been dated earlier than the summer
1815 — — As early as Sept. 1814 we had
a ~~large~~ school of native youths in operation for the
secondary purpose of teaching them the English
language, but for the primary purpose of teachin
them Christianity thro' the medium of the Mahratt
language. Such facts lead me to think that the
paragraph needs amendment, & that in dating the
"active operations" of the mission, you ~~should~~ should
go farther back than the summer of 1815.
Page 17. "At Salsette the difficulties of obtaining Hindoo children
for family instruction is found to be not so insuperable as at Bombay

This I conceive to be incorrect. I could sooner subscribe to
if it were inverted in favour of Bombay. If there be a difference
should say that the people at Tannah are more shy, cautious, &
prejudiced as to Christianity than the people in Bombay.
In the way the children, mentioned, were obtained at Tannah,
e could at any time have filled our houses with Hindoo
hildren at Bombay. For more than a year, an entire
otive school of 40 or 50 boys was taught in an apartment of my house.
hey repeated catechisms & prayers, & read the bible, & sung hymns
s often as they were desired. But the fact is that in neither
ase was their cast interfered with, nor did they make
ny concessions in favour of Christianity; & barring this it
is perfectly easy to obtain heathen children to instruct either
t Bombay or at Tannah, as they expect almost immediate
temporal benefit from it. Tho such are their motives,
e are glad to instruct them as far as other engagements
will justify, in hope that as divine truth passes thro
their minds, ~~it~~ it may be commissioned to their
hearts with saving power.

Our joint letter was sent by Mrs. Graves,
& a duplicate since by way of Calcutta.
We are now hoping very soon to receive the
of letters &c sent to Calcutta with your last
remittance. We doubt not but they will
bring us many good tidings, & probably
some mournful ones.

I remain dear Sir,

Your affectionate brother & fellow servant
G. Hall

Bombay
3d Aug. 1822

Nov. 13. 1822

Ship Caroline.

Acknowledged, Ap. 25,
1823.

Date. Aug. 3. 1822

To
Jeremiah Evarts Esqr
Boston Massachusetts
U. S. America

Very dear Sir,

When I wrote my other hasty letter, I did not suppose that our accounts would be ready in season for the present opportunity of sending to you. I however have the pleasure of enclosing them. Since the date of these accounts four thousand Rupees have been taken up principally on account of Mr Graves return to America.

The enclosed letter to Mr. Bardwell you are at liberty to read if you please, & you will oblige me by sealing, & forwarding it to him.

My dear wife unites in very affectionate regards. &

I remain, dear Sir,
Your fellow servant
G. Hall.

J. Evarts Esqr.
Treasurer to the A. B.
C. F. Missions

Bombay
5th Aug. 1822

To

Jeremiah Evarts Esq.
Boston, Massachusetts
U.S. America

Nov. 13. 1822.
Capt. Roper –
Ship Caroline.
Acknowledged, Apr. 25, 1823.

Date, Aug. 5. 1822.

Bombay Aug. 15th 1822

Dear Sir

I have had the pleasure of receiving the letter from my friend Mr. Nott which you so kindly inclosed to me, & now do my self the pleasure of replying to the same, & also of addreſsing a few lines to yourself. And my dear Sir I assure you, that I cannot address you without feeling very sensibly the obligations our mission is under to you as its principal patron from the first attempt to establish it in Bombay, & I flatter my self that you have from time to time, looked at the reports of the mission with interest.

I am happy to inform you, that our mission continues to enjoy & I hope to merit, the indulgence of Government, & to advance, in its various operations as encouragingly as could reasonably be anticipated. Our Schools first commenced by your own generous donation, have been multiplied to the number of twenty five, containing not leſs than 1200 heathen, Mahomedan, & Jewish boys. In all our schools the ten commands, catechisms, prayers, & other moral leſsons are committed to memory & the Scriptures daily read, by the schollars. Two of the schools under my more immediate care, with their teachers & others, meet in rotation, in my premises every

Sabbath. They read & are catechised & afterward
I deliver to them a lecture & pray in Mahrat

We preach daily to the natives & a considerabl
impression had been made upon the minds of m
of the natives, tho' we know of none who have
been truly converted; but we labour in hop
that God will yet reveal his power & love
the conversion of the heathen here.

We go on slowly with the translating & printi
of the sacred volume, not because we could
soon get up a version of the bible in the Mah
language, but because we think we ought
bestow the utmost labour, in order that wh
we publish may be as perfect as it is in ou
power to make it. We have printed Genes
& a considerable part of the N. Testament, & have tran
ted a still greater part of it. We have prepa
published & circulated a very great number
tracts. We see, among the people, no impedim
to the extension of schools & the dispersion o
Christian books & tracts all over the countr
Nothing but men & money are wanting. If no
straitened in our numbers & funds we might have hundre
of schools under Christian instruction & circulate m
-lions of tracts &c — But we are distressed at th
smallness of our missionary number. Death ha
removed Mr. Newell & sickness, Mr. Bardwell, &
three Missionaries are left. We are most anx
to have our number increased & have lately wr
urgent terms to our Society to this effect. But
doubt exists as to the manner in which future m
sionaries should attempt to join us. And her

dear Sir, permit me to make three in-
quiries. — 1. Do you think that if two or three
of our missionary candidates were to apply to the
ourt of Directors, the usual license to come to
his country could be procured for them; it
eing set forth that unless some others are per-
mitted soon to join us our various &
important missionary plans & operations must
n the natural course of things soon fall to the
round. 2. If they were to obtain licenses would
t be necessary that the missionary candidates
should appear before the Court of Directors
n person, or could the business be trans-
acted while they remain in America?
. Were they to apply for licenses, what woul
e the best way of their doing it? I shou
eel greatly obliged by your sentiments on
this subject. And should you think at all fav-
ourably of such an application, may I request of
ou so great a favour as that of your com-
municating your sentiments on these points to
Jeremiah Evarts Esq. Boston, America — by
which you would confer still greater obligation
n our Society & our Mission. This is a subject of
eat interest to our mission, & I think also to the cause
Christianity in this region, & I shall wait with much
arnestness to hear your sentiments on the subject. Trusting
t your goodness will pardon the liberty I have taken.
g you will offer my very best regards to Mrs. Money

I am, dear Sir

Yours very sincerely G. Hall

Rev. Gordon Hall –
to
W. T. Money, Esq. England
March 24. 1823.

Acknowledged to
Mr. Hall, Apr. 25,
1823.

Wm. T. Money Esqr. M.P.
~~Cath. Amelia Hall~~
London

Recd [illegible] 6 Jany 23

Inclosed a letter to The Revd. Samuel Nott Junr.
New York:
which I shall forward

Revd G Hall.
Bombay 15 Augt. 1822
Recd @ [illegible] 13 Jany 1823.
Answd —

7

WEYMOUTH

SHIP LETTER

Memorandum

It is desired that these letters may be sealed & forwarded as may be found most convenient.

Should there be a vessel in Liverpool that would take them to Boston, they would go to their destination sooner & with much less expense than if taken by Mrs. Groves or otherwise to Newyork

Should Mrs Groves die on her passage to England, any Gentleman of the Seaforth, into whose hands these letters may fall, would confer a great obligation by committing them to the care of some American there in Liverpool

G Hull

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Rev. Gordon Hall.

March 10, 1823.

Acknowledged, Ap. 25, 1823.

Unsealed Letters for America
from G Hall
To the kind care of
Mrs. Graves
With a Memorandum of the Letters

The 1st No. of the 1st Native newspaper
ever printed on this side of India
There is one or more similar ones
in Calcutta

From G. Hall with great respect
To J. Evarts Esqr
&c &c &c

Rev. Gordon Hall.

March 10, 1823.

To

Jeremiah Everts Esqr.
Boston. Massachusetts
U.S. America

Bombay Oct. 24, 1822

Dear Sir

I now have the pleasure of sending you the duplicate of our accounts. You will perceive that we have varied the manner of keeping the accounts of the several stations & departments of our mission, but I am not aware that any explanation is necessary. The present mode was adopted merely with the view of more equally dividing among us the labour of keeping the accounts of the Mission.

We have agreed for a very eligible plot of ground for the purpose of building a house for God & a lawyer is now engaged in making out the deed. God has highly favoured us thus far with regard to this matter. We thank him & take courage. We shall immediately set about making preparations for our

Rev. Gordon Hall.

or more schools on the ground,
expect soon to hold religious meetin
there - But we hope also soon
to have a permanent & decent bui
ing erected to the honour of God -
as soon as it is erected we trust
we shall be able to conduct divi
worship in four languages - We
must look principally to Ameri
for funds to erect this building
tho' we are not without hope
obtaining some assistance here
Will our dear countrymen give
or will they not? We believe the
will. The prospect of soon having
such a house for God encourage
& animates us: & we hope & pray
that God will prepare a people
from among these heathen, to wors
him in it. We would bear it in min
that all is in his hands & all dependen
on his blessing.

If no gravestone for our dear
departed children should be sent

iously to their reception of this I will withdraw
ry request & endeavour to obtain them
here.

I write in the greatest haste, as I am engaged
search of a house to hire in & in preparations for
moving. I have hitherto lived in a house
at a very reduced rent, & the owner has found
more lucrative way of disposing of it & of course
I am obliged to seek another abode & shall
robably be obliged to give twice as
much as I have hitherto given for a
house. In this I have no reason to
complain. My landlord has done me
no injustice, tho' I am much distressed
for a place to lay my head. The
the Lord I trust will provide.

Your very affectionate
G. Hall

Rev. Gordon Hall.

June 20. 1823.

Jeremiah Evarts Esq.r

Boston, Massachusetts

U. S. America

To Samuel Hubbard Esqr
Acting Treasurer &c to the A.B.C.F.M.

Dear Sir,

I hope you will excuse my want of punctuality in acknowledging the receipt of your kind letter of April last. The remittance then so kindly sent out has been realized in Bombay. We were much concerned to hear of the illness of Mr. Evarts, & hope that long ere this he has been fully restored to health. To us his services in the church of Christ seem to be much needed, & if it seems so to God he will continue him in life & health. We may well rejoice that Zions King lives & reigns forever, & that he will take the best possible care of his Church & all her chosen members. May we be found of that happy number, & be faithful unto death.

Very affectionately
Yours in the Gospel of Jesus
G. Hall

Bombay
25 Oct.
1822

received Calcutta 24 Jany 1823
by Yr friend
E A Newton

SHIP

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To
Jeremiah Evarts Esqr
or
Samuel Hubbard Esqr
Boston - Massachusetts
U. S. America

NEWPORT
JUN
18
RHODE-ISLAND

~~Favoured by~~
~~E. A. Newton Esqr~~

Pr Mo Catherines

June 20. 1823.

... Hall to S. Hubbard Esq.

Bombay 10th. Feby 1823

To the Treasurer of the A. B. C. F. Missions

Very dear Sir

I now have the pleasure of enclosing to you a copy of our second semiannual accounts for 1822. I hope it will safely reach you & prove satisfactory.

Mr. Hubbard, in his letter of the 5th. of April, communicated your desire that we should forward to you a full estimate of the expenses in the different departments of our work (with our reasons at large) which we think ought to be incurred on the supposition that the funds of the Board will be adequate. We suppose that this direction must refer to new plans, or to an enlargement of those previously in operation; & not to such expenses as have for years been current expenses in the mission. Of the former there are but two which we wish now to bring to the notice of the Board. One of these is the employment of agents for the distribution of the scriptures & tracts throughout the Mahratta country, where we cannot go ourselves & where there is no prospect of any missionary's going at present. We have from time to time said so much on the importance which the distribution of such books holds in our estimation that we have nothing farther to urge in its support. We have viewed this so desirable that we have recently selected from among our schoolmasters one (a Jew) whom we esteem the best qualified, & sent him in company with our assistant superintendent of schools (who is also a Jew) to the continent, with about 6,000 books. They are to make a tour of six weeks or two months thro' some of the most populous parts of the Mahratta country, & we

hope the blessing of God will attend the measure
The result of this tour will assist us in judging of the
expediency of such operations. The tour will probab
cost about 100 rupees.

The other thing to be particularly noticed is
Mission chapel. Our reasons for incurring such an exp
are given in our joint letter, & we consider it as a
ready having the implicit sanction of the Board; in
a subscription was long since commenced in C
-cia for the object. Hitherto God has, we think, sh
himself favourable to the undertaking, & we have
much occasion to rejoice & be thankful.

You will observe that the price of the ground
was nearly Rs. 1,400. & that the expense of the building
is estimated at about Rs. 8,000. In this estimat
no provision is made for the pulpit, seats, lamps
or a ceiling ~~[illegible]~~: the latter of which will be
omitted for the present; but the others will be indi
pensable. The building will be as plain & cheap
possible; but very commodious & valuable. In
aid of this building we have as yet received but 700
rupees, in contributions here exclusive of the invalu
ble services of Mr. Kist. Tho' we hope more will
be contributed, yet in making remittances for the
mission, we do not think it safe to calculate on
any very considerable additional donations to the
object in this country.

The expenses in the printing department fo
the current year we have estimated at 2,000 rupe
This is not in consequence of any enlargement of the esta
lishment, but from our being obliged to purchase
all our supplies of printing paper in this country. We
have been, for some months past, subject to trouble,
expense & delay, in obtaining paper from Calcutta
sent there from England. We have lately opened
a correspondence with the Com. of the Bom. Aux. Bib.
Soc. & requested them to procure us 50. reams of good

pperd direct from England. In this way we expect it will me to us at less expense & trouble. We are in con- tant expectation of receiving communications from the oard relative to printing the scriptures & stock for the same.

Thô we have agreed to increase (as circumstances may favour) our schools to 25, the number we had when e suspended *ten* of them, yet this we would consider s an expense already known to the Board & approved by hem & therefore not requiring any detailed reasons for it.

It is deemed but justice ~~to~~ to ourselves & due to the Board to those who contribute to our support to communicate the following facts relative to our personal support. n Bombay a missionary of the Board receives for the support of himself & wife Rs. 100, a month & *ten* Rs. month for each child, if he has any. This sum is to cover all expenses except house rent & teachers. The Edinburgh Mis. Soc. allows for a missionary in India & his wife L. 200. a year & L. 15. for each chi besides house rent teachers & travelling expenses, which is equal to Rs. 166. per. month for a missionary & his wife & Rs. 12½ for each child. The Lon. Soc. have raised, we understand, the allowances of their missionaries in India to about the same, thô we cannot speak with precision. We know for certainty that they have raised their allowances & we *think* it is one fourth. While this is the case it deserves to be remarked that the expense of living in Bombay or Tannah, is at least *one fourth* greater than at Surat & many other missionary stations in India. Of course we have ever been obliged to practice the most rigid care & economy in every thing pertaining to our personal support; & in addition to other obloquy, we have not escaped the insinuation from some Europeans here that the extraordinary number of deaths in our mission has been owing to the want of the necessaries & comforts of living. I am not aware that any of our number are prepared to admit the justice of the insinuation. but it is a fact with which we conceive the Board ought to be acquainted. *These* facts are not mentioned by way of complaint or dissatisfaction but merely that the truth of the case should be known: for we suppose that there are some good people who contribute to the Board who think that the sum we service for our support is very great if not extravag

I remain Dear Sir very affectionately

Your brother & fellow servant

G. Hall

14th

Jeremiah Evarts Esqr.
&c. &c. &c.
Boston - Massachusetts
U.S. America

Rev. G. Hall.

Sept. 4, 1823.
Acknowledged, Sept. 27.

---

d expected to have forwarded
sooner - Our joint letter went some days since by
That amount

CIRCULAR.

We the undersigned missionaries beg leave to solicit your favourable consideration and patronage of the following object: viz.—

The erection of a public building, for the two-fold purpose of imparting instruction, both religious and literary, to the native population of Bombay. The body of the building contemplated, is to be 35 feet by [illegible], with a verandah 10 feet wide, on each side, and also at the end fronting the public road. The body of the building will accommodate an assembly for Christian worship, and the verandahs will accommodate two or three of our native free schools. A valuable piece of ground in a *very* eligible part of the native town, near the house of the late Mahomed Alli Khan, is already secured. Our schools have for years been organized and in operation, to which such accommodations as are here proposed, would be of *immediate* and *important* use. A native audience, also, has, for considerable time, been in attendance on Christian worship; but under very great disadvantages, for want of such a building as is now contemplated: and our mission has been in operation for about eight years, and is now able to conduct public worship in several of the native languages. Under such circumstances, no arguments, it is presumed, are necessary to show the desirableness and very great importance of providing such a building without any further delay; as such a measure, even at a much earlier stage of missionary operations, has almost universally been considered as a matter of course: and especially, as at *each* of the other Presidencies there have been for years *several* similar buildings erected by the Christian benevolence of those Presidencies; whereas, no such building has even yet been erected for the instruction of the Natives of Bombay.

A Plan of the building has been drawn by an able architect, and its expense, exclusive of the purchase of the ground, estimated at about 8000 Rupees, and the building is already commenced. To meet this expense, we now take the liberty of soliciting the charitable aid of the friends of Christianity and education in India, and shall feel much assisted and encouraged by whatever you may see fit to subscribe to this benevolent and Christian object, which it is fully believed, will contribute, in some humble degree, to the grand cause of Christianity and literature in this country.

I expected to have forwarded [illegible]
sooner - Our joint letter went some days since by
way of Calcutta - I will not however on that account
withhold it 14th Feb /23

WE should have much pleasure in publicly acknowledging any donations to this object; but would by no means do it in any case in which a contrary wish should be intimated.

We subscribe ourselves very respectfully Yours,

GORDON HALL,
JOHN NICHOLS,
ALLEN GRAVES.
Missionaries.

BOMBAY,

Dear Sir

As a friend is about to sail fo England & offers to take charge of letters &c. for Amer I am unwilling to let the opportunity pass without gi you a line tho' it must be a hasty one. I expe that our accounts & joint letter will be finishe sent in a short time.

The measures we have taken to provide a ho (for God, will, I hope meet the approbation of the B & the prospect of soon having one completed wil trust be an encouragement to them as it certainly is us. God has, as we conceive, hitherto shown himself f ourable to the object. Various inconvenient difficulties a one after another, but the Lord has suffered none them to hinder the work a single hour.

A considerable number of the Circulars hav been sent to the gentlemen of the settlement, but the present time is more unfavourable to our obje than it otherwise would be, on account of the very large collections which are now making in th country for the relief of the distressed Irish. As ye we have received but Rs. in addition to the very generous assistance of Mr. West. Mr. West ha been as a kind brother to Mrs Hall for fifteen ye

r more, & since our marriage, he has been
n intimate & much esteemed acquaintance & friend
f mine also. He is about to return to England in con
ircumstances & pecuniary considerations, could not
ave travelled with him to render us that assistan
hich, from friendship to us & our cause he is now
ost generously bestowing on our mission. He is an
ccomplished architect, & has taken the whole care
trouble of erecting the building so entirely upon him-
lf as to leave us all quite free to go on with our
issionary work. All we have to do is to furnish Mr. W.
rom time to time with money to carry on the work.
We hardly know how to ~~value~~ estimate the value
f Mr. W's assistance. Besides the saving of our time &
ountless vexations, the building will be erected much
etter & cheaper, & quicker, under his management tha
us. This missionary chapel (for so we call it,) is the
only one ~~ever~~ erected by Protestants for the benefit of the
etween the Southern peninsula of India, & the Mediterranean & the
Russian empire. O that we could see houses for God
rising up in every city of this immense region!

Mr. West expressed much pleasure at being authorised
to suspend all work at the chapel on the Sabbath, & thinks
hat he can manage so as to have the same men do as much
work in the six week days as disregarding the sabbath, they
would do in the seven days. This shows the plea of necessity for
working on the sabbath which is so common in this country, to be
unfounded as it is impious. To the natives it is quite a phe-
nomenon to see a building carried on with activity, vigour & bus-
tle on every week day, & on every sabbath to observe all business
suspended & every thing quiet. It speaks for God & his holy Sab-
bath with great emphasis: for not a building here so far as I know,
erected either by Christians or by heathens, the work of which is not car-
ried on much the same on the sabbath as on other days!

We desire to be thankful to God for that ~~favour~~ approbation
our endeavour to build him an house which he has manifested
to pray that he would continue to bless the design, cause the house ~~it~~ to be
finished, his word faithfully preached in it, & make it the gate of heaven
a multitude of the heathen!! — We hope & expect that more

will be contributed here, to the expense of the Chap
tho' we cannot speak in terms of high encouragement. Our
hope should be & I trust in some degree is in the Lo
alone. We wait for his blessing.

I remain dear Sir, very affectionately
your fellow servant
G. Hall

Rev. G. Hall—
Sept. 4, 1823.

Acknowledged
Sept. 27, 1823.

Jeremiah Evarts Esqr
Boston, Massachusetts
U.S. America

P.S. For the benefit of all foreign readers & of many
domestic readers also, there appears to me to be as much oc
casion in publishing accounts of missions among the Am. Indians, t
give the bearing & distance of the several missionary stations from some
well known spot as there ever was for giving the bearing & distan
of missionary stations in India & south Africa, & for myself I have
regretted that the plan of the Church. Mis. Reg. &c in this respect, has
been adopted in America.

Duplicate

To the Treasurer of the A.B.C.F. Missions

Very dear Sir,

I now have the pleasure of inclosing you a copy of our second Semiannual accounts for 1822. I hope it will reach you safely & prove satisfactory.

Mr. Hubbard, in his letter of the 5th of April, last, communicated your desire that we should forward a full estimate of the expenses in the different departments of our work (with our reasons at length) which we think ought to be incurred, on the supposition that the funds of the Board will be adequate. We suppose this request must refer to new plans, ~~&~~ or to an enlargement of those already in operation, & not to such expenses as have, for years, been current expenses of the mission. Of the former there are but two which we wish now to bring to the notice of the Board. One of these is the employment of agents for the distribution of the Scriptures & tracts throughout the Mahratta country, where we cannot go ourselves, & where there is no prospect of any missionary's going at present. We have from time to time said so much on the importance which the distribution of such books holds in our estimation that we have nothing further to urge in its support. We have viewed this so desirable that we have recently selected from among our schoolmasters one (a Jew) whom we esteem the best qualified, & sent him in company with our assistant superintendant of schools (a Jew) to the continent with nearly 6.000 books.

They are to make a tour of six weeks or
months thro' the most populous parts of the count
& we hope the blessing of God will attend the mea
The result of this tour will assist us in judg
of the expediency of such operations. The tour w
will probably cost not far from Rs. 100 -

The other thing to be particularly notic
is the mission chapel. Our reasons for entering
such an expense are given in our joint letter
we consider it as already having the implicit
sanction of the Board in that a subscription w
long since commenced in America for the o
ject. Hitherto God has as we think showed h
-self favourable to the object & we have much
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that the price of the ground &c was nearly Rs. 1400 & th
the expense of the building is estimated at about
Rs. 8000. In this estimate no provision is made for
pulpit, seats, lamps, or a ceiling, the latter of whic
will be omitted for the present but the others will
indispensable. The building will be as plain & cheap as
possible but very commodious & valuable. In aid
of this building we have as yet obtained but Rs. 68
in contributions here exclusive of the invaluable services
of Mr. West. Tho' we *hope* more will be contribute
yet in making remittances for the mission we do
not think it *safe*, to calculate on any very considerabl
additional donations to the object in this country

The expenses of the printing department for
the current year we have estimated at Rs. 2.000,
This is not in consequence of any enlargement of the establishme
but from our being obliged to procure all our supplie
of paper &c in this country. We have for some months
past been subject to much trouble expense & delay
in obtaining paper from Calcutta sent there from Englan
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of the B. Aux. Bib. Soc. & requested them to procure us 50 ream

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nt expectation of receiving communications from the Board
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It is deemed but justice to ourselves & to the Board
to those who contribute to our support, to communicate the
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imself & wife Rs. 100. a month & 10 Rs. a month for each
hild if he has any. This sum is to cover all expenses except
ouse rent & teachers. The Edinburgh Mis. Soc. allow for
missionary in India & his wife £ 200 a year & £ 15 for
ach child besides house rent, teachers & travelling expenses
equal to Rs. 166 a month for a man & his wife &
Rs. 12½ for each child. The London Soc. we understand
ave raised the allowances of their missionaries in
India to about the same tho' we cannot speak with -
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mission has been owing to the want of the necessaries & comforts
f living. I am not aware that any of our number are
prepared to admit the justice of the insinuation: but
t is a fact, with which we conceive that the Board ought
be acquainted. These facts are not mentioned by way
complaint or dissatisfaction, but merely that the truth of
the case should be known: for we suppose that there are
some good people who contribute to the Board who think that
the sum we receive for our support is very great if not
extravagant.

Your brother & fellow servant

G. Hall

Bombay
sped March
12. 1823

Rev. Gordon Hall.

Oct. 1, 1823.

Duplicate of the
letter rec^d. Sept. 4.

Jeremiah Evarts Esqr
Boston - Massachusetts
U.S. America

Bombay March 12. 1823

Very Dear Sir

You will rejoice & praise our most merciful Father on hearing that the donations to ur chapel have arisen in Bombay to about Rs. 1000, & that our most kind & generous friend E. A. Newton Esq. has given Rs. 990 procured other donations which with his own amount to Rs. 1500 & has remitted the same to Bombay

We have agreed to open the chapel with divine service in the Mahratta language on the evening of our next Fast day which will be the Friday preceding the first Sabbath in May before which time we doubt not the building will be completed. May the presence of God & the converting & sanctifying power of his Spirit there be experienced by thousands.

All the members of our mission are well at present & we are anxiously looking out for more cheering communications from America - for it is now a long time since we received any letters -

Yours in the fellowship of the Gospel
G. Hall

Rev. Gordon Hall.
Oct. 1, 1823.

Jeremiah Evarts Esqr.
Boston - Massachusetts
U.S. America

Dear Sir

The following ex[illegible] is from a letter from Revd Thomas Taylor (a country born country-born, convert) a very worthy & successful missionary of the Lon. Soc. & stationed at Belgaum on or near the southern borders of the Mahratta country — "Wishing says he, to become a subscriber to the Missionary Herald published in America I shall feel particularly obliged if you could make arrangements to have the same sent to you with the publications I conclude you receive from time to time. All expenses I shall feel happy to defray" It would be superfluous to add my hearty wish that the Herald may be regularly forwarded for Mr. Taylor. & I would beg leave to suggest also whether it might not be well to send them gratuitously. A Christian association was formed some time ago at Belgaum which as a token of Christian love & fellowship, sent thro' Mr. Taylor a sum of about 70 rupees ~~as a~~ to our mission. We also sent to Mr. T. at his request a quantity of tracts & portions of the scriptures. Concerning them, Mr. T. says in the letter from which the bove extract is taken "Several hundreds of your tracts &c have now been put in circulation here this part of the Mahratta country" At this time Mr. T. sends us from the same Association orty rupees as another donation to our mission & requests a further supply of ou Mahratta books, which we shall have much pleasure in furnishing.

Bombay 18th July. 1823 —

Yours in love
G. Hall

P.S. 21. Our dear son & only child is not expected to live many days — We are waiting with ardent desire for the long letter, which your last short one, encouraged us to expect shortly

Mr. Hall's Letter.

March 9. 1824.

Rev. T. Taylor's request.

To

Jeremiah Evarts Esqr

Boston, Massachusetts

U.S. America

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Bombay Sept 1st 1823

Dear Sir,

Thro' Gods great mercy I am permitted to say that our dear boy has be restored to health - & that my dear wife is i comfortable health & that my own health is at present very good.

The box of letters &c which we were anxiously desiring to receive when the enclosed was written, we received a few days since & our hearts have been made glad by good news from a far country -

You may recollect that I once expressed a desire that a set of grave stones might be sent out for the graves of our dear departed children. If they shall not have been sent or procured before this reaches you, I would not have you trouble yourself about them. I will procure some here.

Yours in the bonds of the gospel

G. Hall

Rev. G. Hall.
March 15, 1824.

Inclosing duplicate of
Joint Letter.

Jeremiah Evarts Esqr.
Missionary Rooms No. 69. Market Street
Boston, Massachusetts
North America

Rev. G. Hall.
Inclosing Duplicate
of Joint Letter.

March 15. 1824.

Bombay 18th. August, 1813—

My dear Brother,

Yours giving an account of Br. J. & R. we received the other day; and were very glad to hear so particular information concerning them. As for ourselves, we are once again, in great darkness— and have great fears that we shall be obliged to go to England in the Carmarthen to sail in about six weeks. My last letter mentioned the communication we had had from Sir Evan Nepean, after the news of the arrival at Calcutta of the Salem Schooner.— It seems that Sir Evan, supposed that communication to be a sufficient notice to us to be in a state of preparation to go by the first ships. — ~~[illegible]~~ Of which however neither we nor Dr. T. had any idea. Yesterday Evening some friends who had been on board the Sir Godfrey Webster, which will sail on Monday, called and told us that the Captain had spoken of us as his passengers. This morning we waited on our friend Mr. Money, at whose house we met the superintendent of embarkation, who told us that arrangements were actually made for our voyage, and told us that the Governor had been very careful [illegible] to make arrangements suitable to our character.—

Mr. Money, who did not know our situation
previously, immediately waited on the Gover
who told Mr. M. that he had received such com-
munications from Bengal as would render it
utterly impossible for him to allow us to st
Mr Money's intercession however succeeded so a
to obtain the Gov's consent that we should not be
sent in this hasty way, but that we might
wait till the sailing of the Carmarthen wh
was to have gone [illegible], but has just sprung a
leaks and is going into dock — We afterwards se
the Gov. ourselves — who was affable — but we
gained no special advantage. — Our hope now i
that God may incline our friends to intercede fo
us in a formal manner and that a new com-
munication may by that means be sent to Be
— We hope — we shall continue to hope — he h
delivered us in six troubles and in seven he
hath not forsaken us. If we go, our present vi
is that we shall use every effort to return and con-
sider this as the field of our mission. — We should
advise you (but will write you again (prov. perm
to make this your object — Dr. T. thinks that if
you could get to Tanjore you might [illegible]
the Mahratta — should we go he will gi
you every advice on the subject of mone

re. If you can be certain of learning Mehrattee
Roa missionand we see no objection to your
oing. — Write immediately for we may not go this
o months if we go — say what you would have
Br Hall do with the Medicines and your books — and
hatever else owns to you. Pray for us — for as far as hu
man views can go I am afraid we are in a desperate
ase: The Government of Bengal must be positively
ixed against all missionary attempts. We have been
f late indulging much hope — and were making some
rogress in arrangements for a school — but the Lord
ees fit to lay new trials upon us. Do not be dis
ouraged yourself — we hope you will succeed if you
ake Bombay your object and if we should go we
hall still hope yet to meet and labor with you. — If
ny thing favorable occur we will give you
mediate notice. Br Hall recd today a letter fro
a friend in Ellington Conn. by way of England. Date
September — it spoke encouragingly of the Miss
ionary Spirit — it gave no news. N.O.H. False. —

There was some news. the war is very unpopular. The majority
the people are against. Christians cannot pray for the success of
the American arms, they look upon the cause of taking them up as so very trivial
One would think they were fighting for the amusement of their
Neighbors I can think of nothing else unless they are am-
bitious of the laurels of war. All our rulers, at any rate, whether they design
it or not, are in a fair way to ine

-mortalize their names & about as desperately too as one of ob
Our situation here is sad is it not? Let it suffice us tha
the Lord reigneth; He will soon I think open a door he
for the entrance of the Gospel, that no created arm can shut
the idea of making a voyage to Eng. with my infant is n
very pleasant one I am so uniformly sick upon the water I fea
her health will suffer by it. She is at present a most he
playful child. Her name is Harriet It was the first I thou
of & both Samuel & myself were glad to find it your wish
I still hope we shall meet this side the grave & lab
with success to a good old age among these heathen
your affectionate sist
Rox

Mrs. Nott to Mr. Newell
Bombay Aug. 18. 1813

Rs 1 a 2

Rev. Samuel Newell
to the care ~~Columbo~~
of Mooyart Esq Ceylon
Jaffna

155

Cochin Nov. 5th 1813. ——

Dear Brother,

God is teaching us that it is not in man to direct his steps. It will be no more unexpected to you to recieve a letter from me at Cochin, than it was for us to stop here. We left Bombay on the 18th Ult. for Ceylon in a Patemarr, and with the expectation of being at Colombo before this. We found however after being at sea a few days that the Pateman would not ~~dare~~ would not go to Colombo, and that she understood her engagement to be to stop to leave us at Quilon which is about 90 miles from this.

In this predicament we found it necessary to adopt another plan. Just as we were getting board at Bombay, a friend who was with us wrote a line with a pencil to a friend at Cannanore which he gave to us in case of any accident's making it necessary ~~to~~ stop at Cannanore. With this line in our hands we stopped at Cannanore & found our friend L Col. Lockhart, who is a religious man. Col. Lockhart guaranteed a bill on Bombay for 300 Rupees and gave us a letter of introduction to a Gentleman here with which we left Cannanore after having been on shore about 4 hours. We arrived here six days ago, in considerable fear lest our want of passports should impede or prevent our progress. On visiting the magistrate, we were asked if we ~~had~~ had passports, to wh. we replied

in the negative. We showed him Col. L's lette
and then went into conversation on othe
subjects. The Magistr. invited us to his table
and gave us a house ready furnished fo
our accommodation. He is a very kind
man, of engaging manners and has renderi
us every assistance, and we have great re
son to bless a watchful and gracious provide
that has given us such relief from our fea
and so many facilities for learning the Sta
of things in this interesting part of the cou
try. —— Br. Hall's last letter from Bombay
will have explained to you the views we had
at that time. After that, the difficulties of go
to the Mahratta territories, seemed to be grea
than we had anticipated, and new facilities
for going to Ceylon presented themselves, whi
will explain to you the alteration in
our plans. We left Roxana and the little o
at our house in Bombay, and left without
the advice of any one friend, and without
the knowledge of all but two, neither of whon
had been our former advisers. How our conduct will
be viewed there we cannot say; we hope it will
not be blamed, as all our friends seemed to
wish that we might escape from the Ship
tho they did not think it practicable, to
do it from Bombay. Pray my Brother that

r may soon be allowed to return. We shall
ome to you in a state of great indecision
t hope that God will direct us. In one respect
think his dealings with us may be useful.
He is leading us and you to a considerable
nowledge of the true state of this land, and
uch a knowledge as we hope may be usefully
mployed, in the information we shall
ive to our Fathers & Brethren at home., oh
d needy is this land! In every letter that we write
t us call loudly on our Christian Churches
r help. We have been as much as the time
would admit among, the Jews, Catholicks &
yrians, and the result is an increa
ire, that the gospel may be made k
se by able & faithful missionaries. — Jaff
y be the door to this field as well as to the
amul, for the Tamul is spoken on this side
f the Peninsula, and meets the Malayalim
bout 50 miles below Quilon. The number speaking
e Malayalim, must be about 2,000,000.
I have not time to be particular concerning
e particular enquiries we have made here
ut hope soon to see you. We understand a
essel will sail for Colombo, in forty days
rom Aleppe about 20 miles south, we shall
ndeavor to go in her. [illegible] from
ou at Colombo... Br. H. is well
Yours.

Recd. on the 19th

Cochin 5 Nov. 1813

Paid 10½ f

Rev. Samuel Newell
Care of H. Mooyaart Esq.
Jaffna
Ceylon

Cochin Nov. 5. 1813.

Bombay Dec 10th 1813.

Dear Brother,–

"Stand still and see the salvation of God!" For he has wrought – or rather as we hope is working and will compleat a great salvation – fill us with joy & thanksgiving, and cause us to sing of mercy – such augmented all our joys. – We have received 3 letters from Mr. Thomason in consequence of the one which we wrote to the Calcutta Committee, as we told you on the receipt of our letters from America. The two first we received on our arrival here from Cochin – they were very encouraging. I will however only extract from the last which we received this morning, and which fills us with great hope notwithstanding our present trials.

"After much delay I have at length received a favorable intimation from Govt. which grants all that you requested. L. Minto was long in giving me his judgement of the case. So I wrote again inclosing in my letter a copy of a letter from a Mr Erskine of Bombay to his friend Dr. Hare. A copy was at the same time sent to Lord Moira by Dr Hare. In that letter Mr Erskine spoke very kindly and candidly of you both. No answer however was sent by Lord Minto to this second communication but he *called* upon me, and said that he tho I should find no difficulty in obtaining th permission of this Government. Our address t Lord Moira — signed by Dr Carey, Mr Udney & myself was accordingly sent in without delay. —— Yesterday I had an audience of Lord Moira. He spoke very decidedly about y being allowed to stay, and expressed his conviction that you meant to do good, and that no conceivable public injury could arise from yo staying. But he added — Your letters will co before the Council in a day or two, & will be publicly answered. —— Thus the matter st In a short time, I hope to write again. Mean while Sir Evan Nepean, may be assured that the Government here has a friendly dispositio towards you. May this arrive in time to prevent any decisive step for your leaving India And may you be abundantly blessed in all your plans & labors. I have the inexpressible satisfaction to observe, that Lord Moira has come out with every laudable desire to do all the good he ca and with the determination to extend the efficient aid of Government in forwarding plans of General instruction & improvement. I am now preparing the materials of a very extended plan of operations, which in the course of a month I hope to submit to him. You shall hear from

n the subject more at large, if nothing unforseen
events me from writing." — Thus far Mr Thom
you. And now you will wish to know the state
our affairs here. Roxana's & Mr Wade's letters
ill inform you of the ferment which succeeded
r departure. — We sailed from Cochin as we
pected when we wrote you our last letter then
nd arrived here a fortnight this day. — The Gov.
as I believe somewhat calmed. — He wished to pre
nt us however from another escape, which he
ound it difficult to do and yet treat our cleri
al character with respect. Three orders were issued
or us to come on shore, but for some reasons
the two first were countermanded. In the
mean time our friends visited us on board &
have all along treated us with great kindness &
ty & those that knew us not before wished our
stay. On Saturday we sent an explanatory
letter to Sir Evan Nepean. The same day a
third order brought us to the police. The magis
trate proposed a bond — a parole & a parole till
Monday, ~~all~~ none of which we felt at liberty to
take. He waited then on the Gov. and on his
return told us that, unless we entered into some
recognizance we must return to the ship. We
did so. On the Sabbath we were again brought
to the police, where we met the Magistrate &
Mr Wade who had just come from the Governor.
The Gov. said some things to Mr W. & he does

which I have not room to repeat. He still thou
we had done wrong, but we were led to hope the
had less unfavorable dispositions toward us
at first. We then came by his direction to th
Admirals House where we now live. We have
shown the above letter only to Mr Erskine (Do
tor not being in his Office) Mr E thinks + very favorabl
of our prospects — but advises a delay of a day or tw
in hopes of hearing from Bengal again. besides our
particular friend Mr Money is out of town and
will not be in till Sabbath morning. He is very
intimate with Sir Evan. — ~~At~~ in the mean
time we ~~have~~ are making our arrangements for the Chi
na fleet. — When we have any thing more you shall hear a
gain. Do not come till you have another letter. if we
stay I think there will be no doubt about you. — we can
Roxana has rec'd yours from Colombo. S. Nott

Decr. 10th
Recd. Jany. 5 = 26 days Recd. Bombay

Rev. S. Newell
care of Rev. Mr Chater
Colombo

Mr. Nott to Mr. Newell
Bombay, Dec. 18. 1813

Bombay 23^d Dec 1813—

My dear Brother,

By the kindness of Providence I have it in my power to tell you good news— I trust it will not so soon be succeeded by bad as that which I last sent you— Br Hall told you the state of our affairs on Saturday— On Monday we had an order of Govt to the same effect—

On Tuesday when all my baggage had been carried into the Compound below, and the Coolies were going to carry it to the ship (a boat was waiting for it,) Mr Goodwin the Magistrate of Police came in and accosted Br Hall by saying that he came to bring us "good news now"— it was that the Govt. would allow us to remain till further orders from Calcutta. There is some correspondence & circumstances which I have neither room nor time to ~~to~~ communicate— I hope we shall before long talk it all over at Bombay

Should we stay you can no doubt come — we thought some of advising you to come immediately — But we think we had better not, in a day or two we will speak of [illegible] the subject with one or two of our friends and shortly write you again..

I do think things are going on favorably here — that God is opening the door for usefulness —

Roxana thanks you & Mr Baker — Chester & Isadore for your thoughtfulness & Brotherly kindness — God bless you & them & reward you an hundred fold.

Your Brother

S Nott

Mr. Nott to Mr Newell
Bombay Dec. 23. 1813

Recd thursday morning 13th Jany 1814
21 days from Bombay – came from Galle
enclosed in a note from Revd Mr Bisset

Rev. S. Newell
Colombo
Ceylon

May. '14

My dear Brethren,

With pain which I shall not attempt to express, I enter on the subject which I promised you I would consider in writing. In our deliberations on the 8th Inst. You proposed and both agreed upon the following rule, "viz" "That all Schools in which persons in any way attached to the mission shall be engaged shall be under the direction of the Mission". In answer to my enquiries this proposition was explained as not leaving Mrs Nott at liberty to have a school should she choose, without the consent of the mission, nor in case of having one to appropriate the avails according to her pleasure. I then proposed the following objection "that as far as my own conscience are concerned, I feel myself bound by my duties as a husband and Father, to consider Mrs. Nott as at perfect liberty, to pursue any plans that she may think proper for the support of her family, untill such time as I know what provision is to be made for its support" (I soon after added to make myself more explicit) "in our arrangements as as a Missionary body". This objection you did not it your duty to allow, and recorded your own views in the following words "No Individual in any way attached to the Mission, shall be at liberty to engage in any concern for private emolument, or in any Missionary transaction without the knowledge and approbation of the majority." In regard to my own objection I said "that I did not present it as a determination how I should on further consideration think it my duty to act, but how, I meant to reserve to my self as far as my own conscience were concerned the privilege of acting." I then said ~~that~~, as you did not think it your duty to allow my objection to stand as a principle of action, that I had in expectation of such an event begun to prepare certain proposals in regard to my connection with the Mission which I wished for time to complete and

[illegible]

proposals, I wish to state distinctly, and as briefly as possible the things in relation to myself which have conducted me to the point in which I thi it my duty to record my fixed objection quoted above.

In frequent conversations with Brother Hall which I have had since our first arrival at Bombay I have said "That I was aware that my expenses were greater than the proportion of means which I had it in my power to contribute for our common support but that I expected should we become settled in Bombay, that Mrs Nott's services in a School would alter the case". This I believe I always said in such a manner as to leave on Br Hall's mind the impression, that I considered Mrs. Nott's services as far as avails were concerned, as having no other object, than ~~to be~~ a contribution to our mutual necessities. These conversations with Br Hall I have frequently referred to in the presence of you both, and have reason to think you both understand them to have been what I here state.

It was all ~~the~~ my expectation till of late that Mrs N should do something in a school whose avails should be at the disposal and for the support, of us all.

No different idea ever entered my mind till at one of our deliberations in April last. It was then proposed by one of you and I supposed it to meet with the approbation of the other, that each individual should have at his own disposal his own private salary and property and only be under obligations to pay his monthly proportion of the expenses which are common to us all, so that he would have the uncontrolled management of the remainder for his private use. Supposing this might possibly involve considerations of some importance to myself I asked a question suggested by the moment, to this effect, "under what obligations individuals were to be considered, in regard to the money they might be able to acquire". The answer of Brother Newell & unobjected to by Brother Hall, if I remember right, was that if any individual for instance were dispo

(to take a school

the avails should be at his own control. This was said n particular in regard to Mrs Nott, tho Bro Dwell xpressed his doubts whether her health would be equal to e task of attending to a school.

It was proposed at the same meeting that each individual should the next day propose such a plan as he thought most adviseable for the management of our future concerns. I shall quote what I read before you the next day in consequence of this proposal. I prefaced it by saying that I did not propose it for adoption but for an illustration of what method I thought might be adopted on the supposition of a common stock. The reason which I stated for not proposing this plan for adoption was that I knew if such a plan were adopted the advantages would for the present be all on my side and the disadvantages all on yours. The plan is in a very imperfect state and I bring it forward for no other purpose than that the principles on which I have been inclined to act may be fully kept in view. The plan follows, viz.

"The Treasurer shall neither draw nor issue beyond the rate adjudged for the monthly family expenses and the monthly stipend of each. He shall have no power of drawing even for a proper application — no more to be drawn without direction

N. 30
H. 30
N. 45
105
For family 195
300

or for any other proportion in the same manner. When there is more money the individual stipend to be increased to ______ and no more

Any individual may draw three months stipend in advance but no more or he may delay drawing as long as he please by speaking to the Treasurer who will regulate his own draughts accordingly

— Common stock to supply all expenses of eating and drinking such things as are approved [illegible]

— The sick to have this expense with without making a private contribution for it.

In case of passing beyond bounds a discussion may take place and a general rule be passed.—

Mr Nott to stand Debtor to the common stock as much in proportion as is now advanced by the other two.

The Articles of living to be decided by the company.

The stipend most desirable for individua might be fixed over that proposed, and the Friend stand debtor for the remainder whenever it shall be sufficiently increased."

The plans proposed by both of you were in conformity with your remarks of the preceding day ~~on the~~ viz, that each individual should have at his ow disposal whatever should remain of his salary, after paying his proportion of the common expenses. I then asked, "Whether this was proposed as a temporary only or as a final arrangement." I understood the answer to be "the latter". I then repeated what I had said before, and observed "that in case of a common stock the advantages were all on my side, and the disadvantages all on yours & that I did not wish to propose the plan of common stock at present but that in case we sho ever stand on equal footing I should think it advisable."—

It was afterwards during the same meeting discussed whether the proportion paid by each individual to the common expenses should be according to the proportion of our salaries, or in proportion to the expenses of which each one shall actually by a fair and equitable estimation be the cause. Your opinion at that time seemed in favor of the latter. It was supposed that my expenses were at present equal to those of both yourselves. This I believed myself to be the matter of fact and agreed to it as an equitable proporti

The next day you remarked on the subject again and I understood it then to be your final decision that each should pay in the proportion of his salary

In our meeting on the 5th inst. I found that I had misapprehended you, and that your minds were not made up on the subject. Tho I never understood you to express a doubt but that the sum remaining from each one's salary after paying his part of common expenses, was to be that on which he was to depend for his private wants. —

On settling our accounts I found I found that I had spent six months salary in advance and of course stood Debtor to the Board that sum. That I was Dr. to Brother Newell 125 Rupees and must continue running in debt to you both for the common and private expenses of every succeeding month.

Mrs Nott had had frequent conversations with Mrs Ashburner on the subject of schools from time to time, and these had of late taken a more particular turn from Mrs. A's having been asked whether Mrs Nott would take scholars, a circumstance which Mrs Nott some time ago mentioned at table. No thought however had entered Mrs Nott's mind, of taking scholars in the Admiral's house till Mrs. A called as of express purpose to say that Mr Erskine while lately breakfasting at her house expressed it as his view that it was advisable that Mrs Nott should immediately take scholars, and that no objection could arise from our being in this house. This subject was mentioned the next morning at breakfast and your opinion was asked when you seemed to think (or rather Br. Hall) that there would be danger of offending Government by such a step and that it would not be wise to do it without further assurance that it would not be offensive to Government. In conversing with Mr Money that Evening I asked him whether he supposed there could be any objections to Mrs Nott taking Scholars in the Admiral's house; his reply which I mentioned on my return was, "not in the least" and to a further question, "that he thought the Governor would be pleased with it".

— The next day as Dr Taylor was going down stairs Mrs Nott said to him "Mr H. has been speaking to me about taking Scholars" — he asked why don't you? She replied the Brethren doubt whether it would do in this house" he said he saw no objections and went down stairs.. This I think was on Saturday of last week. On Sabbath; Evening I learnt for the first time that you had other objections to Mrs Notts taking a school, than the danger arising from our situation here, and that you did not feel disposed to consent to it in an indefinite manner even tho the Governor's consent should be obtained.

It would be foreign to my purpose to attempt to state your objections, as my principal object is to bring to light the impressions which have been made upon my own mind. It is sufficient to observe that I understood those objections to amount to a denial of Mrs Nott's right to have a School and to appropriate its avails according to her own desire..

This being my understanding I observed, that I had no wish to command such avails any longer than I was considered as an Individual who was to provide for his own wants and added moreover, that should the avails of Mrs Notts school ever be more than enough to satisfy my debts and my monthly Expenses that the overplus should be most freely given to the disposal of the Mission. — You did not then, nor in the subsequent conversations previous to the 4th Instant seem disposed to cease to consider me as an Individual nor to allow that Mrs Nott should be allowed the avails of a school nor even such a part as was sufficient for the payment of my debts & my monthly expenses. Much pains was taken to show me that the plan you had originally proposed amounted to the same thing, as that of a common stock, providing for all common expenses, and furnishing a regular stipend for each. While at the same time I understood it to be kept distinctly in view, that the private wants of each, were entirely dependant upon that which should remain of his salary after his paying his part of the common expence. My experience however had shown me (experience I know in extraordinary circumstances) that hitherto on this plan, I had expended not only my salary, but three hundred Dollars of private property and had become in debt as much as 900 rupees besides.. A fact calculated to teach me that the plan *might* prove inadequate to my real wants, and indeed to render it an absolute problem whether I should ever be able so to settle my accounts as either to pay my part of the common expences, at all or to have a pice in reserve for my private wants.

And even on the ground that I had not been the least in debt, & of paying to the common expence only in the proportion of our salaries, I had no certainty that I should have remaining for my real wants one half of a supply. Much less could I have any certainty thereof if instead of paying to the common expence in the proportion of our salaries, I were to pay^d the much larger proportion which would belong to me, if the expenses should be divided equitably in the proportion in which they were actually incurred, a proportion which in my situation would in your view be liable to continual increase.

Again it was a consideration that was not hid from my mind, that if on the one hand my part of the common expenses were greater than the proportion of my salary, so as to diminish the overplus for my private wants, that on the other those private wants would probably for the same reason be at least as much greater than the proportion of my salary, so that my remainder was necessarily to be always in the inverse proportion to those wants, which it would have to supply.

As I have observed above, I frequently said in my conversations about Mrs Nott's school that after paying my debts and providing for my monthly wants, I was willing to bind myself to give the overplus of avails should any exist, into a common stock, but such things were said in regard to Mrs Nott's right to take a school and use the avails, that I feared, in case of your consenting to my proposals and accepting the obligations under which I had professed myself willing to lay myself, that I might be understood as conceding more than I intended, or be considered as transgressing when hereafter I should take upon myself to judge what were my real wants and perhaps excite discontent should I give a less remainder than you should suppose I reasonably might. I therefore resolved to make no profession on the subject and to withdraw what I had already conceded. On this account I laid down the objection recorded on the 4th Inst. — Such my Brethren is the statement of circumstances as they have appeared to me which led to my laying down this objection. and which I understand you to consider as an entire departure from the principles of Missionary Union. I have no wish to prove that what I have stated above is correct, I only declare it to be a statement of my own apprehensions. If you think that I have misapprehended you I request you will tell me so in as explicit a manner as I have told you what my apprehensions are. I know nothing which could be more gratifying to me than to learn that I have been mistaken, and to have you explain yourselves on paper in such terms as to show me that the difficulties I have felt have been only imaginary.

Previous to proceeding to the article on which I laid down my objection some remarks were made by Br Newell on the subject of a common stock. Nothing however was presented like a definite plan. And I understood when we proceeded to the next article that this was left undecided, as was likewise the proportion in which each Individual should contribute to the common expenses on the other plan. I remarked however upon what Br Newell had said, that any proposal in regard to a common stock would materially affect what I had to say in regard to the next article.

Nothing being agreed upon when we reached the next article, I laid down my objection in form. ——— I now proceed to make certain proposals for your consideration which I have thought it best to present with those limitations which, what I have understood to be your views in the late discussions, have seemed to me to render it duty to make.

1. I propose that all 10 our property be a common stock. That is to say, all our salaries, avail of labor, whether of males or females, and all presents

That in case of the adoption of this plan all expenses incurred for the common use of all be defrayed from the common stock without regard to the proportion in which they were incurred, or to that in which the means were furnished.

That a monthly stipend manifestly more than adequate to his wants be allowed to each [illegible] (whenever the fund shall admit of this) that he may have where with, for those necessary expenses which it would not be pleasant to discuss, and to dispense individual charity according to his wish — That he be left to the decision of his own conscience, as to the manner of spending it, and that he be always at liberty either to take that part of his stipend which exceeds his absolute necessities, or to leave it to the common disposal in the common stock.

That untill the fund can be increased by some suitable means, I am willing to share in the proportion of our salaries in any sum, which you may think proper to devote to stipends how ever inadequate it may be to my wants.

I make this proposal however with some limitations.

1st Before giving my consent to a common stock I feel it necessary to understand, what you would consider as necessary for the private wants of my family, and how far I might calculate on your approbation, should I find it necessary on experiment, or on a change of circumstances to propose an alteration in my stipend. I do not mean that I wish you to consent indefinitely to agree to any future proposal of mine but to know as far as I can the principles which would govern your approbation and refusal. I make these observations first because I know it must be extremely difficult for single men to realize the wants of a family, secondly because from what has passed in our late conversations I have been led to believe that there is a real difference in our views of what is truly necessary and thirdly because I understood Br Newell, in his late remarks on common stock, to say that every thing ought to be left at the disposal of the body which was not necessary for the common expenses, and absolutely requisite for each individual's private wants.

In regard however to the stipend which I might think necessary, I should understand that it is to be always limited ~~by~~ so as never to exceed our united means & that it should be in an invariable proportion with yours (of our salaries if you think it best) and that it should never be increased without a proportionable increase of yours.

2.. In consenting to a common stock on the principles stated in the first paragraph of the plan mentioned above, I must not be considered as leaving it in doubt whether Mrs Nott may if she wishes it devote herself ~~to the~~ useful employment of teaching children. It is an employment, which in some form or other she has had in view from her first design of entering the missionary life. Whatever be the appropriation of the avails, I can never start upon it as a principle that she shall not be left at liberty not only to refrain from doing what she does not think it her duty to do; but to do that only thing in which it appears at present that she may make herself useful in this dark land. This second limitation I never thought of nor did I suppose there was any reason for it till I understood Br Newell to say on the 4th Inst. that, "It is not certain that we shall think it best for Mrs. Nott to have a school at all".

3. In consenting as above, I should understand that in case Mrs Nott should have a school, she should be left to judge for herself what helps she should need to enable her to go thro the labors of her undertaking, which should be paid for out of the common stock, or which is the same thing should diminish the avails which would go into the common stock — and that she may adopt such a plan of arrangement as may be agreeable to herself.

In case the plan proposed should seem to you to demand consideration, Mrs Nott would to enable your minds to decide on this limitation, be willing to state particularly what helps she should think necessary & what plan she should be disposed to adopt.

2dly If the above plan should not meet your approbation I propose to agree with your selves, and consider each Individual as having his own salary at his own disposal, and as under no further pecuniary obligations to the body than to pay his settled proportion of the common expenses. I consent that ~~that~~ proportion should agree with the proportion of our salaries, or according to the result of an equitable estimation of the real expences of each Brother. Still considering myself as acting with you and submitting to the majority in all unenacted cases, matters of conscience of course out of the Question. But in this case I reserve to myself the entire right of regulating the services of Mrs Nott and of commanding all avails there from, or to use an expression which I have frequently used in conversation with you "to make her who is the cause of my excess over you in expense, the means of its diminution!"

In case of the adoption of this plan I consent that Mrs Nott should board her scholars perfectly separate from the mission family, or that the stores and servants of the family shall be common to the use of all, and that she should pay such part of servants bills and price of provisions as you should think had not been expended in provision for yourselves.

Understanding always that she is to pay for the aditional house room, which her school requires beyond what would be allowed for her family, and that no objections will of course be made to her directing, according to her views of propriety the Diet of the Children.

In regard to every thing that I have said above, I repeat what I said, on the Objection which I laid down on the 5th Inst. I do not consider myself as declaring how in case you should object to my wishes I am determined to act. I have much to think of before I can tell what my mind would be in regard to my conduct — What I have said I consider in no other light than as my fixed objection to binding myself to binding myself to a course of conduct, which circumstances that I can conceive would in my opinion make it my duty to leave and which I am not decided it would be my present duty to pursue.

My wish in regard to the preceding proposals is if you think it duty, ~~that~~ you should agree in one of them. If not that you will propose any plan which may be free from the difficulties which I have candidly stated. But should you not have such a plan to propose, nor see it your duty to agree in what I have proposed myself, my wish would then be to remain with you as long as I shall think it duty and conform to the regulations which you shall think it best to adopt and proceed in our long contemplated work in Union in those objects in which our minds agree. I assure you that I shall do it with cordiality, and shall feel a disposition to continue my union and abode with you as long as I think I consistently can forbear to act ~~on act~~ on a principle which you do not think it right to admit.

But should you consider my adherence to the principle laid down on the ~~third~~ 4th Art. to be such a departure from missionary principles as forbids our continuing any longer under the same roof, I would adopt whichever of the following proposals should be most agreeable to yourselves, and which as far as I can now see I should consider most eligible on the ground of carrying my principles into action; observing however that in regard to the latter, I should wish to know more, tho I apprehend there are no objections, which my present information would not enable me to see.

1. If reduced to "such an alternative" I will take a house on the Island of Bombay

for myself & family & consider myself in regard to support and property as distinct as tho we were ministers in different parishes in America, still considering myself as belonging to your Missionary Association and acting with you in all concerns which would then be common. Or

2. That the mission and above all the cause of Christ might suffer as little as possible, by our separation, I would propose that by our common consent, I should remove with my family as soon as at liberty from the restraints of government to Tannah and there labor as a Missionary to the heathen, providing for my own support and uniting with you in all points that would be of concern to us as as Missionary Association.

I propose this in particular, because it seems to me that a new station might be formed with so many manifest reasons in its favor as in a measure to prevent the evil we might otherwise fear.

But lastly before we take such an alternation, should you be disposed to consider it as the only this alternative to withdrawing my objection of the 6th. I beg you to give what I have written a careful consideration and if I have misapprehended you to state in writing in those particulars wherein I have seen difficulties from having misunderstood you what is the true bearing of of your views. If I have been mistaken it will be my joy to stand corrected.

And now may the promise in which we trusted before we left our native country, be fulfilled to us — "Lo I am with you always even to the end of the world."

Samuel Nott

Bombay May 6th. 1814

No. 2

Bombay June 13th 1814

Rev, & dear Sir

As my individual interest in the subject of this letter is peculiar, I doubt not you will see the propriety of my writing to you an individual letter: the contents of which I hope you will take an early opportunity of laying before my Reverend and Honored Fathers the Board of Commissioners. To them I look with a confidence which emboldens me to an unreserved declaration of my circumstances & wants.

I have been hoping to avoid the necessity of making known at all my pecuniary deficiencies, by making Mrs Nott's labors in a small school, the means of supplying those wants of which my family condition is in part the the cause. But there are circumstances which it is unnecessary to mention, which concurring with her very feeble health, have within a very few days, induced us for the present to relinquish our hopes from that source

As however the instruction of Children is a business in which she takes great delight, and the almost only way in which she can hope to be useful to the people here, I do not relinquish the hope that she will by and by undertake it (perhaps in the course of a few months) in which case I should expect that our present deficiency of support would be more than supplied

In the mean time however our expenses must go on. Nor can I think it my duty to leave the future support of my family in so much uncertainty, as even with the expectation I have stated it really is. The health of Mrs. Nott has received many and severe shocks, partly by her various and unexpected trials, and partly by performing labors which tho they might seem small in a cold climate, have proved superior to her strength in this, and which it seemed impossible from the narrowness of our circumstances for her to avoid.* — By these means she has been reduced to so feeble a state that I do not feel that I can safely calculate upon her being able to furnish the relief I need, tho it is on the whole my expectation that with a common blessing she ere long will.

I cannot therefore in this oppressive and dangerous climate feel justified, in delaying a moment to seek that provision, which it is not certainly very improbable I may not by any means be able to procure for myself. I leave out of view in this case my personal labors first because I do not at present see any way of acquiring by them an additional income, and secondly because I do not feel willing to be under the necessity of considering the circumstance of income, in deciding, upon what labors I ought to undertake. I feel a great desire to be entirely at liberty to direct my services in the most useful manner. Nor can I doubt but my Christian friends in America, will be as willing to furnish me with what I really need as with what I at present recieve. So clear is it to my mind that what I at present recieve is inadequate, that I ~~[illegible]~~ feel it my duty to live beyond my income, not of course by spending in every respect as I shall specify my wants below ~~but in all of them~~ because that some of them are not manifestly necessary for health, tho they may be for usefulness, and am determined to go on for the present providing for the health and comfort of my family on my credit, trusting that Providence will in some way enable me to redeem it.

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* I think she has never yet recovered from the fatigues and anxieties of her preparations for and expectation of a voyage to England while I was absent from Bombay: And from which she was then saved only by the certificate of a medical Gentleman.

With myself My expenses have been a subject of experiment: Nor do I suppose that the Board has yet been able to inform itself whether the salary allowed be equal to our wants. I have been told however by Br Newell that the Serampore Missionaries told him and Br Judson that their salaries were inadequate, and that they would write to the Board on the subject: Whether they have done it or not I do not know.

My experience is so small that I do not feel able to present those calculations on the subject which it is desirable that the Board should have. Tho it has been sufficient to convince me & I doubt not my calculations and observations will satisfy you that the Serampore Brethren did not err.* — And perhaps that an attempt to live with my family on my present income would be attended with real hazard.

Below I shall give a statement of the principle articles of expence, and afterwards subjoin some observations on each. Occasional circumstances may enable a family more or less to economize in those articles, but for security to health as well as comfort we really need to be

* Besides living is much cheaper in Bengal than here

able to command all that is mentioned below.*

For simplicity's sake I shall consider my family as living by itself, and mention in my observations in what particulars its expenses would be less on account of living in a mission family. — The following I give you as a list of the principal expenses of my family and myself living with Missionary alone

	Pr Month		
House Rent	— 50	—	600
*Servants	— 73½	—	882
Living	— 50	—	600
Teacher	25	—	300
Conveyance	— 30	—	360
Clothing — perhaps 100 each		—	300
			3042

& my —
* Head 1st — 12
Mate — 20
[illegible] washerman — 7½
Sweeper Bathman &c — 4
Cook — 10
Washerman 10
Boy to attend Children — 10

Nothing you will observe is here set down for contingent expenses of various kinds — for sickness and for other contingencies as easily conceived of by you as me — nothing for books, native or European. The sum to which my rough calculation amounts is so great that I presume you will not think it amiss for me to subjoin some remarks on each particular.

House rent.. No material difference can be made in this by the circumstance of living in the same house with the Brethren. As in that are the room I should require in a larger house for myself and family, will cost much the same as an equal quantity of room by itself.

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* Of course when I speak of comfort & health I speak of those articles which concern health, and except those whose need is for our usefulness, and not health.

— I mention 50 Rupees tho I do not think I could, certainly calculate upon it to obtain such a house or part of a house as I desire, and in a healthy situation. Before we were placed in the Govt. House where we now live free of rent, we lived in a house the rent of which was forty Rs. pr Month. It was exceedingly uncomfortable during the rains out of repairs, and ~~not~~ in a part of the ~~town~~ Island where the houses are particularly cheap, but which would not be an eligible place for our future residence. Had it been in repair, and in another part of the Island it would I have understood have cost sixty Rupees. This house I do not consider too large for myself as a permanent residence, nor indeed would that house (tho others better arranged might) have furnished accommodations for my family, and a comfortable study for myself which last when laying before you my circumstances I presume you will not wonder that I consider of very great importance. I mention therefore 50 Rupees as the lowest sum at which I suppose it possible a residence can be procured — Do not misunderstand me — I mean such a residence as shall be tolerably convenient, not that I may not if obliged do with somewhat less still.

50 Rupees may obtain such a house as I should think suitable but it will be often

found difficult to obtain one that is just suited that is good enough and not a little better than might answer the purpose. And much depends in this country upon a healthy place and a comfortable house. I do not suppose that 50 Rupees a month would furnish a house with more than three good rooms besides a common dining room or Hall if so much. Tho I should desire as much at least as I have mentioned for this article I hope to submit patiently to Providence if he gives me less.

Gentlemen's houses in healthy places are from 300 to 150 Rs per Month and perhaps 100 Rs. per Month

As far as I am now able to judge, I should say that the houses which I should choose from the united considerations of the economy of a Christian — and a proper attention to comfort health and usefulness if I had no property to bring into the account, might be obtained for from 70 to an hundred Rupees. Such a house I should probably think it duty to obtain by spending the principle of personal property if I had it to spend.

Servants. In this article a saving is made by a union of the whole mission into one family, ~~not~~ as certain servants answer as well for the whole as for a part. The nurse* may not at all times be absolutely necessary. At present Mrs N has none nor has had more than half of the time in India.

But though the nurse may at sometimes be dispensed

* or female servant

with, a female with a family here should not be so straitened as not to be able at any time and all the time to command one, as occasional labor or daily labor that it be male cannot be safely performed here by a female as in our own country. Mrs N. for economy's sake was without this help some months, much to the injury of her health. From which and other causes a debility has ~~arisen~~ resulted which nothing but the ability to be quiet, I fear, will enable her to recover.

I need say nothing more of the washerman than that I cannot get the washing of my family done for less, and that of course that this may be an increasing bill. The waterman too is evidently indispensibly necessary. The others make it not a perfect establishment — but it seems to me that on a very economical plan we might succeed comfortably with the specified number.

If a palanqueen and Bearers are not allowed, one or two more servants for cleaning house etc. become necessary, at seven and a half Rupees per month. When there are Bearers this is *their* business. Besides the wages of these servants, if you would respect keep them, and be served faithfully it is almost indispensible that you should conform to the custom of giving them a little present now and then.

The reasons why so many servants are necessary are first, that in this climate one could not calculate with safety on doing any of these servants work, uniformly and at all hours of the day. & secondly that each servant, has his own business and will not do the business of another, so that either you must have servants to do ~~each~~ or leave it undone, or risque the consequences of having it done by your wife. Mrs N. has already suffered so much from a defective establishment that I feel willing to appear too precise on this article rather than not to be explicit and intelligible.

Living. The articles of living are very high in Bombay. As far as I can judge from my experience for my own family alone, this sum will in general give us nothing more than the plainest diet — a piece of meat and one kind of Vegetables and an ordinary, plain breakfast and Tea. without making any provision for that hospitality, which I should always desire, and which it would be useful to be able to show. — This sum will give us nothing to drink but water, which by the way is our habit. It provides no stock of wine &c for sickness — nor that wine & beer which are considered indispensible for a female while nursing in this country and which has been hitherto very liberally furnished by kind friends. These are very expensive articles in this country.

Teacher. At present Br Hall & I have a Teacher between us at 25 Rupees a month. It would please us each were we able to employ two. Should we ever learn Sungskrit 50 Rupees at least I suppose would be an Instructor's wages. The only Sungskrit Teacher I know has 60 Rupees per Month. A Teacher however in the living language will be long necessary if not for life.

Conveyance. Hitherto we have had our conveyance by paying a Rupee and a half for the smallest trip.— This expense has kept us at home much more than has been desirable. a set of Bearers may be kept for the sum stated: and they perform the service besides of one or rather two servants otherwise necessary. so that the real expense may be considered as reduced one half.— A one horse chaise may be kept, for about the same sum as a set of bearers and furnishes a conveyance for two.—

Expensive as conveyance is, there is for us here only one alternative— viz refraining to go out: except that we may make moderate excursions in the evening on foot, and likewise do whatever can before the rising of the sun—

In America if a Minister is too poor to keep a horse, he can if tolerably healthy walk over his parish — possibly even in bad weather — over his own parish not only but make excursions even into the neighboring towns. I know he can if necessary do this. And I know as well that he cannot — that he ought not to attempt to do it here. This is ~~[illegible]~~ ~~[illegible]~~ agreeable to the uni versal testimony of medical men. How much of the season the first one might leave without injury to his usefulness I would not attempt to say. I certainly consider it desirable for a missionary to be able to command a mount, for if he saves by going out less in his immediate neighborhood day by day, what he has saved will soon pass away in trips of a dozen or twenty miles which are very expensive. At present we feel our hands much tied, and some American money I apprehend might if the missionary should be disposed to use it in the fear of God be very well spent in this way.

Clothing. I think it probable this is much too small a calculation —— Where then I ask are my means of living for many months to come? unless I shall be able to do something for myself. For a great part of these expenses it seems indispensible — and the whole it seems for the best of reasons desirable to incur. Then are my incidental wants to be supplied and how am I to be either charitable or hospitable? — I will endeavor to be as economical as I can. tho I shall spend more than heretofore for experience has taught me that I ought.

I trust the explanations I have given, as well as your previous knowledge of me will satisfy you that I am not pleading ~~for comfort I fear it is small~~ for ~~style. and [illegible]~~ the means of living in style. For comfort I fear I calculate too little & assure you that as a Gentleman it will not enable me to maintain any rank at all.--

I have reluctantly proposed this subject. I had hoped till very lately not to be under the necessity of doing it. But viewing future provision for my family in considerably more uncertainty, I thought my duty to them required, what seemed necessary to the peace of my own mind, that I should tell you fairly & freely the state of things. And here I leave the matter assuring you that I will do all for myself that I think I consistently can. The accompanying statement, which is a duplicate of what I sent to J. Evarts Esq a few months ago will give you a view of my present circumstances...

It would be a result most painful to my feelings if the statements contained in this letter should in the least discourage the sending missionaries, and missionaries with families to this land. Nor can I believe that telling the honest truth, with the intention to fulfil ~~my~~ moral obligations will lead to that result. As to a family I feel its use to be as manifest here as with you and trust that besides females will be found of particular use: besides that of giving security to the character and assisting the labors of their husbands, by instructing females & Children.

When I reflect on what I have written I feel the necessity of begging your Candor. I may have said many things which seem of little importance but

I thought it best to be particular: and perhaps when I have thought more may think it best to be more particular still. I am writing to a man who knows how to enter into my feelings, and will willingly attend to the detail of these matters. – I pray God to bless you in all things &

I remain Dear Sir

Your Obedient & Affectionate
Friend

S. N.

Mr. Nott's Letter. Bombay
June 13. 181[illegible]
Recd June 24. 1815

Bombay Dec. 23. 1814

Rev and Dear Sir

It may seem to you that I ought to say something concerning the fact which appears upon the last page of our general letter of the 13 Inst.

I objected to signing the specified sentence because I see no prospect sufficient to excite the speedy expectation which that sentence expresses and am not certain that with our present and expected engagements it would be desirable to take upon ourselves the one referred to. But certainly one decisive reason is lest I should be understood to imply an intention of doing what I have not, & what it will appear to you ~~that~~ I have not an intention of doing.

As to the Postscript; it has been my uniform opinion that I was not called by duty to unite in sending those communications which accompany our letters.

Of the contents of those communications I have only to say at present, that it is my decided desire and choice to keep my family free from those public connections which have been contemplated by my Brethren — and to manage it in all respects as an individual head, as I am now [illegible] Dec 23 1844

[illegible]

doing and as I should probably do were I a Minister in America.

At the same time I feel as truly bound in inclination as I am in duty to shew to my Brethren every kindness which both as an Individual and a family man I have in my power, and desire to remember my original missionary obligations with unceasing care.

While I act according to the choice expressed above the School in which my wife is engaged necessarily stands on the same footing: and concerning its avails should there be any I [illegible] nothing now to say more than that they are at present necessary to supply a deficiency which has considerably increased since my statement in April last to Mr Evarts, and for my current wants.

I am Rev & dear Sir, with Christian affection and respect both for yourself & the body which you represent

Your Servant in the gospel

S. Nott jun

SHIP

32

Rev. Saml. Worcester D.D.
Salem
Mass. U. S. A

From Mr. Nott.
Bombay, Dec. 23.1814

166 Bombay May 24th 1815

Rev and dear Sir,

Tho I shall not be able to say all that I could wish on the subject of this letter, I think I cannot properly allow the present opportunity to pass without presenting it before you. At the present moment I am making it a subject of serious enquiry and consideration whether it be not my duty to return to my native country. And such is the state of the case that I think I may safely say this is the probable event.

It is now considerably more than a year since I have been more or less afflicted with ill health, and I have but a few days since completed a third course of mercury within eleven months. I have not been severely ill except last July when I was attended for about the whole month with a troublesome tho not dangerous, bowel complaint. Since that I have had two other attacks of a slight liver complaint_ it is of a chronick nature and is owing I believe to the heat of the climate and a delicate constitution. The Physician under whose direction I had been during my residence in Bombay intimated when I was ill last December, his opinion that I should probably not be able to stand the climate. When I was attacked again the last of March he gave it as his decided opinion, that I should be unable to live and do any thing here and urged me to think of leaving the country, and said that it was probable that I should be absolutely forced away to preserve my life.

Upon this I thought it ~~it~~ my duty to apply to another Medical Gentleman of more practice, and greater experience in the diseases of this country: under whose directions I have been about two months. I have now left off ~~taking~~ the use of Mercury for the present, but am hardly yet able to tell its effects except that I have obtained some relief. I expect soon to converse more fully with this Gentleman — which I have been postponing for this among other reasons, that there might be a little more time to develop the result of my late Mercurial application. The following was his opinion when I conversed with him a fortnight ago; before the Mercury had taken its fully effect.

He said I had in his opinion a very strong propensity to liver attacks — that he had never met with a case of slight affection of the liver so difficult to cure — That by taking a great deal of medicine & leading an inactive life I might live along sometime; but unfit for activity & usefulness — That I had no reason to expect I should be better than I had been, and should all the while be exposed to bowel complaints & abscess of the liver which might terminate seriously, and that if my circumstances would admit of it he thought I ought to think seriously of leaving the country: I told him that it was not at all a pecuniary question with me & that I had not the smallest reason for remaining in this country except with the prospect of life & usefulness.

I consider this indeed as a very serious and important business. And I would wish to consider and decide it so as whatever be my destiny and whatever trials or dangers I may have to meet in my future path, never hereafter to have occasion to reproach myself either with having deserted a work, to which I desire to see multitudes ~~[illegible]~~ of others devote themselves— or with having presumptuously continued in it after Providence has declared "This is not your place".

In all my trials and changes, I have never felt that I know of a moment's regret that I came to this country. Should I conclude to return I hope it may be with motives and on principles which will equally support my mind in meeting the changes & trials from which no path of life and no country is secure.

I have neither time nor strength to detail my pecuniary circumstances—but must say in a word that my arrears tho considerable are less than the calculations with which you have been furnished would lead you to expect. As to the means of getting home should it be my conclusion to go, I have friends here who I hope will be willing to advance me the necessary money. In such a case, it has seemed to me as far as I have thought of a subject on which it is not certain that I shall have occasion to act, that I should say "I have no authority to lay any persons under obligations in this matter but myself—and I should feel it my duty to do all in my power to pay an honest debt.

I have no express stipulations in my favor but my yearly salary, while at the same time it is my opinion, which is all I have a right to say, that the Board of Com. will not when the case is represented to them allow a debt contracted in such a case to remain unpaid". So much sir I have thought I ought to say to you in the present state of my mind: as should I soon conclude to go this may be possibly the only letter to you previous to my departure.

And now Sir with unabated desires for the progress of the missionary work in these dark regions - and with the consoling hope that whatever may be the direction of Providence concerning me, he is about to send ~~[illegible]~~ hither many Heralds of Salvation, I must subscribe myself with sincere affection and respect

Your Servant in the Gospel
Saml. Nott

Mr. Nott's Letter —
Bombay Aug. 26. 1815
Recd. Nov. 3. 1815

Statement

In asking an advance necessary to enable
me to return to my own country, I think it my
duty to make the following statement.

I have no authority to lay any person
under obligations to repay such advance but my
self: and shall feel it my duty to do all in my
power to pay an honest debt.

I have no express stipulation in my favor
except my annual salary – One hundred & fifty
pounds. All of which, for a year from the time
of my leaving Bombay
with all the other means which I can com
mand (concerning which Mr Money has been
particularly informed) will be necessary to pay
the debt which I must then owe to Forbes & Co
for my current expenses.

My opinion is which is all I have a right
to say, that the public body by whom I am now
supported, will not when the case is represented
to them, allow a debt contracted to enable me
to return in my present state, to remain un
paid.

If there be any doubt on this subject on the
supposition of my returning in health, I think
it impossible ~~that~~ there can be any doubt upon
it, on the melancholy supposition that I
were either to die of sickness or be lost.

Should I arrive in my own country & should
the ~~attempt~~ be necessary it is my opinion ~~that~~
I should be able to repay this advance by the

help of private friends

And finally, if necessary tho in a longer period of time, that I should be able to do it by my own exertions, should life & health be spared.

I have reason to expect the immediate remittance of my stipulated salary — probably by the China fleet.

Having made statements to the Secretary of the society by which I am supported, a year ago concerning my arrears at that time, and the necessity of larger means of support than my stipulated salary, I have reason to expect independently of anything I may now send home that remittances will before long be made to me considerably exceeding my salary.

I have already by the Anne made known to the secretary above mentioned what would be my probable situation, and shall by the General Stewart make a further and more complete statement to him and such as I shall trust will put the matter beyond all doubt in case of my death.

Saml Nott

Bombay May 26. 1815

Rev. S. Nott
Statement, Bombay
May 6. 1815

Dr Morgan's
Certificate
May 31. 1815

My dear Sir,

Here is a copy of your certificate — the order for embarkation w be sent to Captain Rob- Anything

I hereby Certify that the Reverend Samuel Nott has been under my Medical charge for the last seven Weeks during which period he has been affected with a diseased state of his Liver.

From the history of his case for the last twelve months and from the effects of the Medicines used by him while under my care It appears to me that the Climate of the East Indies is very unfavourable to his constitution and that he cannot remain in this Country without endangering his life —

I do therefore recommend him to return to his Native Country or to Europe as the most effectual means of recovering his health and it is further my opinion that he should not return to reside in any Country within the Tropics to the Eastward of the Cape of Good hope —

Certified

Certified by me at Bombay this 31st day of May 1815

(Signed) Hill Morgan M.D.
Member of the Royal College
of Surgeons of London

True Copy
F Warden
Chief Secy

Bombay June 5th. 1815

Rev & dear Sir

I am now expecting in a day or two to leave Bombay for England on my way to America on board the ship Gen. Hewart. Sensible of the importance of being at all times ready for death and particularly when about to encounter the dangers of the sea I feel it my duty to employ the few moments which a pressure of circumstances will allow me to spare in fulfilling an obligation which I owe to those by whose kindness and confidence I am enabled to set out on my return to my native country. I cannot enter now into so full an explanation as should for me serve my/ I may soon have an opportunity of doing in person and very likely before this letter is received. My determination to return rests on the facts contained in the following certificate

"I hereby certify that the Rev. Saml. Nott has been under my medical charge for the last seven weeks during which period he has been affected with a diseased state of his liver from the history of his case for the last 12 months and from the effects of the medicines used by him while under my care it appears to me that the climate of the East Indies is ~~extremely~~ very unfavorable to his constitution and that he cannot remain in this country without endangering his life

I do therefore recommend him to return to his native country or to Europe as the most effectual means of recovering his heal and it is further my opinion that he should not return to reside in any country within the tropics to the Eastward of the Cape of Good Hope.

Certified by me at Bombay this 31st day of May 1815

(signed) Will Morgan
member of the royal college of
surgeons of London.

a true copy
(signed) F Warden
Chief Secy

Dr Morgan is respectable in his profession & has resided in India 17 years.

I must now leave this subject and proceed the great design of this letter which is if possible to insure the settlement of my debt at the house of Forbes & Co previously incurred & the repayment of the advance which they have liberally made to enable me to return. This letter is written only with the idea of providing for the event of my being lost or dying without being able to enter more fully into the subject. My debt to Messrs Forbes & Co. previous to the money advanced for my passage and the expenses I may incur between leaving Bombay and reaching London is four thousand six hundred & fifty Rs. with some addition on account of interest at the rate of nine per cent. Three hundred at least, of this will be taken off by the avails of articles which I shall leave to be sold. The remainder will then be four thousand three hundred & fifty This three hundred & fifty (about, I can not speak precisely) has been incurred in purchasing for my voyage and it may therefore be proper that it should be seperated from the remaining four thousand ____ Should the prayer of my letter of June 1814 and its dupli have been granted, the payment of this sum will I suppose proceed of course. But as I would not be understood to have incurred this debt, without probable & definite means of payment I shall state the calculations which I previously made and which I supposed perfectly sure and in regard to which I believe so now and in these unexpected circumstances that I shall not be disappointed. The calculation below I did not exceed till the present emergency & I had deliberately resolved not to exceed it unless other means of repayment should open upon me. I calculated upon the Board of Commissioners for the following sums. — viz — for my salary 17 June

in arrears now 8 months £ 100 ,,

The remnant of my outfit. 73. 4

A years salary in advance . 150 . 0 . £323-4

and the whole expense of my Teacher since I arrived in Bombay. Rs. 425. — The payment of all this ~~I thought~~ I might reasonably and safely expect in case of my death. I now ask in case that I am lost on my present voyage or between

Eng. & Amer. / I ask 1st because I think they will not) that the Board will not refuse the £150 in advance — which I should feel authorised to draw for on the London Soc. were it not that I am now actually leaving the ground, on which when those calculations were made, I was expecting to remain. On the knowledge therefore of the event which this letter supposes ~~I trust~~ you will remit without delay the £150 to Porcher & Co Devonshire square London on my account with Messrs. Forbes & Co. of Bombay. As to the remaining sum, upon which I felt authorised to calculate as a debt, I have already given directions for bills to that amount on the Lon. Miss. Soc. on your (the Board) account to be purchased which I expect to sign this day. — ~~I trust~~ the Board will pardon me for another step when they reflect that they themselves could not deliberately incur a debt without deliberately & wisely providing for its payment & when they know all the circumstances of my case at the time. A year ago I wrote to my Father and Uncle warning them of the possibility of my drawing on them jointly for four hundred Dols. This added to the other calculations which I have mentioned at a moderate rate of exchange clears the four thousand Rupees. In order to provide against all evil I shall write to my friends on certain conditions to remit this sum to the direction mentioned above & the debt will be settled off. Should the Board take this likewise into their hands it would be a relief to those whom it is painful to me to think of burdening. Having now done all in my power to relieve the obligation I am under as above I proceed to the advances made me to enable me to return.

For my passage including an articles of [illegible] Rs	4600
Advanced for my expenses at St. Helena and on arriving in Eng.	300
for preparation as mentioned above	350
	5250

You will recollect ~~that~~ the debt is three hundred Rs more. I cannot be certain but the avails of the articles cannot I think be less than this. As to the propriety of my return should providence spare me ~~to~~ see you I shall be able to be full & particular. I now request that in case of my death / and I trust that nothing will prevent them) the Board will remit this sum as above & settle at the house in England my accounts with Forbes & Co who have dealt with me with such kindness and confidence, that I should be ungrateful as well as unjust were I to neglect a single means in my power of ensuring the repayment of this advance.

In addition to this I shall have a Letter of Credit on Porcher & Co London of I believe one hundred & fifty pounds which should I be lost before reaching will not be to be repaid. This is to enable me to go from Eng. to America &c.

I am anxious that you should in case of the melancholy event wh. this letter supposes know the method in which I proceeded in obtaining this last advance. When I requested it I put into the hands of Forbes & Co the paper ~~copied below~~ enclosed —

As I am now going in the Sea Hazard, I shall leave this Letter with a duplicate in the hands of Forbes & Co to be transmitted to you thro this agent by the next opportunities. I leave book with the Brethren to the amount of about 70 Dol.

And now as it is in view of that solemn event the possible occurrence of which renders the writing of this letter a necessary duty I commit myself & my family to God & remain with unabated affection and respect for yourself & the Board

Your servt. in the Gospel

Saml Nott

Rev. Mr. Nott.
Bombay June 5. 1815

I do hereby certify & declare that last year I attended the Revd Samuel Nott, Missionary, who had then an affection of the liver, & from what I observed at that time, as well as from what I have heard regarding his late attack, it is my solemn opinion that he cannot without endangering his life remain in India or in any country similarly situated within the tropics

John Taylor
Assistant Surgeon

Bombay
5th June 1815

Dr Taylors
Certificate
June 5. 1815.

Bombay June 7th 1815

Rev. & Dear Sir,

Recently delivered with my wife and children from extreme danger on the sea and brought "to my desired haven" I have infinite occasion to "praise the Lord for his goodness and for his wonderful works." Magnify the Lord with me and let us exalt his name together. and pray for me that I may never forget or violate the obligations I am under for this "new birth" which I have recieved from the original Author and merciful preserver of my being.

From a letter to which I intend this as a necessary supplement, written to provide for such an event as seemed a few days ago to be about taking place, you will learn that I resolved not long since to return to my native country. I sailed with my family from Bombay the 21st Ultimo. On the Night of the 22d the ship sprung a leak which obliged us on Friday morning the 23d. to attempt to regain this harbor. On the morning of Friday we had I believe twelve feet water in the ship with bad weather and imminent danger of not being able to make our port. In the Afternoon of that day we were obliged to come to anchor in a situation of great danger near the Harbor where we spent the whole of Friday night and the greatest part of Saturday lightening the Ship and pumping all the while in great fear from the leak and the danger of parting our cable and being driven upon the rocks All this while we were making signals of distress but obtained no help till Saturday P.M at which time with my family I left the Ship and went on board a small cruiser that had come to our assistance & which that Evening brought us safely into Harbor. We landed on the sabbath after a season of great fatigue and distress. The Ship must now be repaired and will it is said not sail till the first of October.

What the designs of my heavenly Father are in thus endangering and finally rescuing the lives of myself and family, and of detaining me so much longer in a situation from which I consider it my duty to remove, of course I cannot particularly know. I do indulge the consoling and gratifying hope that it may be to purify my heart, to try & to strengthen my faith — to fit me for greater usefulness in some future scene of labor and to prepare me better for the unchanging happiness of heaven. If it may be for these purposes, tribulations for the present grievous, will deserve to be viewed as joyous indeed.

Tho disappointed - endangered & detained, I have enjoyed peace of mind in the firm and satisfying belief that God doeth all things and as it respects myself and family in all these changes He is revolving us in the wheel of Providence. There let me be and I hope for a disposition to submit with quietude & satisfaction, to whatever of change & disappointment or danger may be my lot, while revolving there. My health still remains feeble and I feel in a measure unfitted on that account for those labors among the heathen for which Providence is giving me a new and unexpected opportunity and to which the circumstances of my case call me in an impressive and affecting manner. I am not insensible to the danger to which I am exposed during my now probable stay of serious or dangerous illness but whatever may be my case hope I shall enjoy the peace which I now feel in being under the foot of an unerring and holy Providence.

The day after our landing we had the happiness of receiving several letters from my Father's family the only letters from them which we have received since we parted with them. They furnished us however with new occasion for submission to the will of God, and a new ground of conviction, that in the happiest changes we should be ready for the approach of severe distress. They conveyed the news of the sudden death of Mrs Nott's Father — adding trouble to trouble when she was so worn out with those which had proceeded as to have peculiar need to roll her sorrows on the Lord.

At the same time Br Newell, received advice from Dr Carey of the arrival of a remittance from you, my part of which I have drawn for (viz. 1928 Sic. Rs) in favor of Forbes & Co. for which I shall receive I believe 2101 Bombay Rupees. You will learn from the Letter to which I intend this as a supplement (a duplicate of which I placed in the hands of Forbes & Co to be forwarded for their security before I sailed for England) that I had then drawn on the London Society for £226. 6. 6 for which I am credited by Mess F & Co. Rs 1810. 2. 40. The sum of my credit then, is therefore 3911. 2 40. The debt you will learn from the accompanying letter

Could I have foreseen ~~my~~ return to Bombay and the arrival of your remittance I should not have drawn as I did; as it is I am brought considerably in your debt: but I feel satisfied in the idea that you have formerly confided in me to as great an extent, when I had as great a power & I think as great an inclination to abuse your confidence.

With my present prospects it is perhaps probable that if you would write me on the reception of this, that I might hear from you in London. I need not tell you how gratifying it would be to me to receive some communications from you there. Write to me dear Sir if you can & give me all the advice the consolations & admonitions which you think I require.

If God prosper my way I may expect to meet you and my Rev. & Hon Fathers the

Board of Commissioners in less than a year X — God grant ~~that~~ it may be so. But after the late instructive and impressive danger from which I have been delivered, I feel (& think I felt it in some degree before) ~~that it~~ is better to be prepared for disappointment sorrow or death than to dwell with confident expectation upon scenes which may never be realized and which when enjoyed, are infinitely inferior to that state of full and unchanging happiness to which the Christian is always near, the expectation and the hope of which diminishes the dread and the terrors of the hour of danger.

That you Sir & I may have a part in that unchanging happiness by fellowship with the Father & with the Son who never changes, with a great multitude of every nation is the sincere prayer of your

Servt in the Gospel

Saml. Nott Jun

July 7th P.S. I need not say that if you will command me in any way while I may be in England, which will probably be as much as two or three months I shall be happy to execute your wish wishes. It may be ~~that~~ should I know your intentions concerning sending Missionaries to the British possessions in India, I may find favorable openings for forwarding your designs. I shall at least endeavor to obtain every information which may assist you in your future plans for promoting the spread of the gospel in a country calling louder, and with a more encouraging voice for help, in my opinion than any other. S.N.

1/2/8

To the
Rev. Saml Worcester
Sec. of the A. Board of
Commissioners for For. Miss.
Salem
Massachusetts
N. Amer.

PAID SHIP LETTER 25 JA 25 1816 LONDON

Rev. Mr Nott.
June 1815 —
Bombay.

No. V.

N. B. Through great pressure of business we are obliged to send this manuscript in its present imperfect state.

1815

Monday evening, June 5th Br. Nott handed to Br Hall a paper of which the following is a copy.

I am perfectly aware that during the year past I have not been sufferring under severe illness. But I have not the least doubt both from my own feelings, from medical evidence and the most obviouse reflections, that I have been really ill and affected with a diseased state of the liver —

Within the last eleven months I have used three courses of mercury, by each of which, as I have obtained relief, I suppose there is evidence that my disease was not imaginary on my part, nor its cause mistaken by my medical attendants. But as each has given only a temporary relief, so there is evidance again that the cause is not removed. —

Dr Morgans opinion concerning my health has been laid before my Brethren. That opinion, it appears, has been formed in part from his observation of the effects of the medicines which he had used in my case, which probably caused him to say, as I immediately reported to you, that he never found a case of *slight* affection of the liver

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so difficult to remove" the ignorant of medical matters it seems to me that this is a rational ground of having a wor~~st~~se opinion of my case, than he appeared to have when he first called to see me, and a proper ground of giving me different advice. Indeed it does not seem that his opinion was very favorable at first as he told Mr Erskine immediately that he did not think it likely I could be able to remain in the Country but that he could not advise ~~him~~ me to leave it without trying the effect of the remedy which seemed most adviseable to him. As to the History of my Case I gave it to Dr M. in writing, and it must show for itself. Dr Morgan having seen what I knew to be a true statement of my case and having himself tried his remedies in his own way has given his advice — advice coinciding with that + which first made it appear to me an indispensible duty ~~it~~ to consider the subject of leaving the Country. It is then from confidence in him, from the belief that he has had the means of forming an opinion and that he untempted as well as an honest man, he has honestly given his opinion and from the consequent belief that I have no reason to expect that health in this Country which will enable me to act even should I live, that at the best I can only expect to live

+ of Dr Taylor

live a while by taking a great deal of medicine and being inactive and wear out my constitution at the last — and that not improbably I may shortly lose my life; of which I am all the while running the hazard, and as Dr Morgan says a very considerable hazard, of an unyielding attack should I attempt to remain during the present Season — a hazard which I think, if my case is as represented above, I have no justifiable motive for running — I say it is on these accounts that I have determined to leave Bombay.

I have endeavored to learn from him (an authority on which I thought I could depend) whether there was any ~~[illegible]~~ probability that a short voyage to sea would furnish me with effectual relief, or whether it would only be a little postponement of the step which I am now about to take. It is his decided opinion that it would only be the latter. Such a step is often advised to the residents ~~[illegible]~~ in this country because to return is their ruin; and it is a longer way of wearing themselves out, in an inactivity, which I never wish to indulge. They prefer this, and even the hazard of their life, (devoted surely too much to the Gods of this world) to a return to their Country. A Christian minister desirous to save souls, and sensible that God, and not himself, must mark out his path, should in my opini

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opinion in such a case flee to some place where he may have a prospect of that health and life without which he cannot promote the grand object to which he is devoted —

As to his particular object in the place where he is settled, he ought, at the voice of providence from him to leave, to believe that the work rests not on him; that God is able to do it by the means of other agents, and that the same God may have designed other work for him —

As to taking such a voyage as I have spoken of and as to returning from England or America should I live to reach them (concerning which also I have conversed with Dr. Morgan) it seems to me (and the impression is certainly coincident with those medical opinions upon which I have confidently, conscientiously relied) that my case is not that of one, who having enjoyed his health for such a space of time as to show that his original constitution is not unfitted to this climate, but has been pulled down by acute disease or particular exposure. The nature of his disease and his circumstances are such as to shew, that what he suffers does not arise from defect of constitution and if by a voyage whether it be longer or shorter he can be restored to his original state of health he has perhaps

as

as fair a prospect of again bearing the Climate as another man. But as for myself, I have no prospect I conceive of returning from Europe or a shorter voyage in better health or with a Constitution better fitted for the Climate than I had when no very long time ago I arrived here. The experiment has been tried, already, under probably, better circumstances than I can ever be in again; it has been conducted with a care to avoid exposure beyond that of either of my Brethren; and, while called less to active life and exposure than, (from now being prepared to labor,) I should at present have to expect; With this view of the subject — arising from, and coincident with the medical opinions on my case — A further trial it seems to me would be unwise — would be really that rashness of which many thought us guilty when we proposed to come to this Country — of which however we were not guilty, meeting as we were, only the general hazards which every man would have had to meet, and from which it would, therefore, have been a derelition of our duty and our principles to have shrunk —

Having then determined that it is my duty to leave Bombay, I confess I do not feel myself bound to to go to any other heathen Country, simply because I am a Missionary at Bombay, unless I am otherwise bound. I feel under just the same obligations to preconsider every difficulty, and the true nature of the case, as tho' I were in America; and think it my duty to go to no place to which I should not think it duty to go, were I now considering the matter with the same premises before me in America, instead of Bombay. If I am blessed with any portion of the missionary Spirit, I do not feel it my duty to discover it, by acting as A missionary, except it be in a field which ought, by its actual claims compaired (in the fear of God) with my actual circumstances, to be the object of my choice. Should others disagree with me in this, I can only ask, for grace to commit myself in well doing and will choosing, without fear, unto God, as unto a faithful Creator. –

Without entering into any remarks on the present state of Persia, the Climate of Bussora I am told is during 8 or 9 months in the year excessively hot, and even worse than Bombay. Dr Morgan has given it as his opinion that I could not expect to enjoy health there, and that should I gain it in the winter I should lose it

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in the summer. He also said, that were I to go, any where, where I could not have regular medical assistance, I should be in particular danger of losing my life.

At the Isle of France Dr. Morgan thought it likely that I might have enjoyed health, if I had come out [illegible] originally there;— but not after the effects which had been already produced on my constitution by this Climate —

The Cape of Good Hope [illegible] from all the information which I have been able to obtain, especially, considering the several establishments already formed there for the Collection and Instruction of the natives, has not more Claims, nor perhaps facilities, for missionary efforts, than the Natives of North America; Concerning personally engaging in a Mission to whom, Compared with other plans for the Conversion of my fellowmen, I consider it my duty, more thoroughly to reflect, and to take more pains likewise to Compare their actual state [illegible] with my actual circumstances, than I have, as yet, had leisure or occassion to do. +

Address to Bro. Nott previous to his departure from Bombay

June 10th 1815

Dear Brother,

The painful hour has now arrived when we are to be separated, we fear, forever; till we meet again at the bar of God, there to give an account of the manner in which we have fulfilled the ministry, that we received of the Lord Jesus, to preach his gospel to the heathen! Having devoted our lives to this solemn work, & pledged ourselves to God, to the Church, & to each other, we came forth to this distant heathen land together, here to spend our days; resolving, by divine grace, to renounce this present world, and looking for the recompence of eternal reward! But after having spent three years in this land, & become prepared, in a good degree, to commence the work for which you came, you are now to quit the field, to lose what you have wrought, and return to our native land! The purposes of God are inscrutable & we would bow with submission to his holy will! Tho, this event is distressing in the extreme to us, & will tend, we fear, to discourage the

hearts

hearts of many, yet we know that ~~[illegible]~~ the King of Zion reigns, that he loves his own cause, and will never suffer any event to take place, which shall not ~~it~~ in the end subserve the advancement of his kingdom.

But while we have the most perfect assurance that God will overrule this event for good, we have not the satisfaction of thinking that the course *you* are now taking is wise or good—

Forgive us, dear brother, if we wrong you in our judgment, but we must explicitly state to you, for the last time (as we have repeatedly done before), our *fears*, and offer you our counsel. We do fear that you are "building again the things which you once destroyed". We do fear that your present views of the grounds on which Missionaries may leave their work are dangerously loose — we do fear that *other* motives than considerations of health have *insensibly* operated on your mind and led you to wish for a return to America; we allude particularly to your pecuniary embarrassments, the bad success of your plans of *private* schooling, & your inability to maintain that style of living which you have adopted, —

The grounds of these fears are many and time will not now admit of a distinct enumeration of of them all.

We will only mention the following things.

1. Your quitting the Country is hasty & premature.

Though your complaint were of the most acute and alarming nature, and called for the most prompt removal from this Climate (of which we are not yet satisfied) yet you might secure all the immediate advantages of your present course without at once coming to the final resolution of abandoning the Country forever - A voyage to the isle of France, Bourbon or the Cape of Good Hope, the Montpeliers of the east, would carry you into the finest Climates in the world, where hundreds of invalids from "sickly India" recover their health and return. There you would have had further time for consideration, & trial of your health, & you would have had the consolation of knowing that if you could not finally venture to return to this Climate, you were on missionary ground, still among the heathen. There you might have labored as a missionary or if you had found, after sufficient trial that your health was quite ruined, so as to render your life utterly useless, then, in the last resort, you might from thence have returned to the bosom of your Country and your friends, when you were no

longer

longer able to do any thing in a foreign land -

Then you might have said on your return "I have tried every method to avoid the painful necessity of giving up the work to which I consecrated my life - but these methods all have failed; change of situation and circumstances did not restore my health; and I thought I might as well return and enjoy the solace of social intercourse with my friends, as to linger out a useless life among the heathen - Then you might have called on others to go & fill your place + - But how different, dear Br. is the course you have pursued! In the short space of seven weeks you take up and execute the momentous resolution of abandoning the country forever, without taking one of the intermediate steps, that have been mentioned. yes, dear Br., you have at once resolved on the measure, which should have been kept in reserve for the last resort, without taking one of the intermediate steps, which are usually taken, in similar cases. Does this bespeak an ardent desire of continuing in the country? are there in this course any symptoms of regret and sorrow at being compelled to leave? Is not the appearance rather this; I am now in ill health. I will seize on this opportunity of quitting the Country - I will quit now, this

+ Such a case might possibly happen - we consider it ~~very~~ however as a very improbable one.

very moment, least by taking other measures for the recovery of my health I should be deprived of an excuse for going home?" We would not say, dear br., that these are the secret reasonings of your mind — we only say that your very hasty departure exposes you to suspicions of this nature, and you know we should be careful to avoid even the appearance of evil.

We say that the resolution you have taken appears to us to be hasty and premature. This impression is deepened by a consideration of the circumstances in which you leave. Before you arrive in America, you will have consumed since your departure from thence more than four years of your life, and expended more than fifteen thousands of Rupees, and all to what purpose? So far as we can foresee consequences, your time, and this great sum of money, will be worse than thrown away; because this disaster will tend to weaken the confidence of the public, who contribute for our support; to dishearten other young men, who are thinking of devoting themselves to the work, and to establish a precedent which may be most dangerous in its consequences. By leaving the country just at the moment when you are ready to engage in the work of preaching to the heathen, you lose all the time and labor

you

you have bestowed on the study of a foreign language and all the expense you have been at since your departure from America. By leaving us thus abruptly you endanger the very existance of this infant, ~~[illegible]~~ but important mission. you know the difficulty, the very great uncertainty of ~~[illegible]~~ introducing another man here to supply your place; and should one of us be taken away by death (an event always to be expected in a Country like this) what then would become of our mission?

We do not urge these things as reasons to prove that you should not, for a *season*, leave Bombay in quest of better health; but we do urge them as substantial reasons why you should not *hastily* and finally abandon this place under *such* circumstances, without making some little trial to see whether you *might not*, by an ~~[illegible]~~ excursion on the water, recover your health, and come back and be useful here. What! Are thousands of dollars, contributed in mites, by the poor, for the salvation of the heathen, to be so lightly thrown away? are the hearts of thousands of Christians, so lightly, to be made sad, by the precipitate retreat of their missionaries? are the purposes and resolutions and engagements, solemnly

and

and deliberately made for life, thus hastily to be abandoned? No, dear brother! defeat and death were better than this - yes, it were far better, like Fountain, Grant and Brunsdon - Evan, Desgranges, Brain, Thompson and Jacobi, to fall ~~[illegible]~~ in the first onset, on the field of battle, than thus lightly to abandon so glorious a cause! - P If the Christian soldier is to abandon the field the moment he finds his life in danger, when will the armies of the aliens be put to flight? when will the standard of our King be planted on the high places of the prince of darkness? Not so did the great apostle of the gentiles fight the good fight of faith, when he was in deaths oft, and counted not his life dear to him - Not so does the soldier of this world fight for Cæsar! It is not in this spirit, that the enterprising trader, who comes out to this land for the ignoble object of making a fortune, is forced away from the country. He exhausts the earnings of several years to repair his health, in the isle of France, or at the Cape of Good hope, and then returns again to his business and will not go home till he has accomplished this object. +

Secondly: We have to remark that

[+ Note. Luke 16: 8. The children of this world are wiser &c.]

the

the *Manner* in which you have proceeded in the whole Course of this business, relative to your departure, has Contributed, in no small degree, to excite those fears which we have expressed. *When* And *where* did we get the first intimation of your expected departure from this Country? From the *incidental conversation* of people *abroad*! Yes, dear br. *we* your *Christian* and *Missionary associates*, dwelling with you under the same roof, first learnt from the people of the world, who care not, and do not *profess* to care, for the souls of the heathen; from such persons we got the *first intimation* of so important an event as the departure of our missionary brother from this heathen land!

Again, we (undesignedly) and unknown to you, *over heard* you, Conversing with a man, who (having himself been a Missionary) had abandoned the missionary cause; with such a man we unintentionally overheard you conversing, relative to the very time and circumstances of your departure, before you had ever opened your mind to us, your brethren, on the subject! And it was not till more than a month after you began to consult with various, other persons on this subject and about a fortnight before you had made up your

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relative to your departure

your Mind ^ that you Conversed with us upon it and then the Conversation was expressly sought for on our part. Does this look right? you excuse yourself by saying that you once said in our hearing "Dr. Taylor thinks it doubtful whether I shall be able to stay in this Country." ^You did say this in our hearing and this is the only intimation you ever gave us on a subject, in which we were so deeply interested and on which you were freely Consulting with other persons, who were the last in the World to give you faithful Counsel——

And this is the ^third ground of those fears ~~we~~ we have expressed above.

Why, dear Br. should you Consult on such a subject with persons who, tho' amiable and kind as men, are yet wholly destitute of those views which bro't us to this land and who, of Course, must be incapable of giving you faith^ful Counsel? why, especially should you Consult with one, who has himself renounced the sacred office of ^the ministry, and the work of teaching the heathen, without even those excuses, which you allege in your own justification? Is not this Consulting with flesh and blood?

But we cannot enlarge; the die ^is cast. We regret that you did not give us an earlier opportunity

opportunity of opening our minds to you, and we also regret that our repeated dissuasions from the rash and hasty step you have taken, have proved unsuccessful – the time of your leaving us is now at hand, and we hasten to give you our parting advice –

Since you have been at so great an expence (an expence of about five thousand Rupees) to get away from this place, we consider it as fixed that you will go. We would not attempt therefore to dissuade you from this measure for we think such advice would be useless –

But this we advise and earnestly recommend; in case the ship puts in at the Cape of Good Hope that you should disembark and continue in that place for a time; and if you find your health restored by the voyage and the change as we trust, thro' the divine goodness, it will be, that you return from thence as soon as you think it safe; and if you should think it unsafe ever to return again to India, stay there, or go to the healthy isle of France and there labor as a missionary to the heathen. +

If the ship should go direct to England, and you should find your health restored, we earnestly intreat you to apply to the Court of Directors for leave to return to Bombay, which, we trust will be granted you – Come back dear br: and strengthen

+ Your knowledge of the French language is a strong additional ~~one~~ argument in favor of going there.

our hands and encourage our hearts in our arduous work. But if you should finally go to America, we intreat you to go directly to some heathen tribe in that continent and there finish your course and the ministry you received of the Lord Jesses to preach his gospel to the heathen: so the enemy shall not blaspheme, & the hearts of the people of God shall not be discouraged.

Could you call a Council of all the missionaries in this land & lay your case before them and ask their advice, we believe their unanimous voice would be, Stay, thou missionary man of God! leave not the work to which thou hast put thy hand, but persevere there untill thy master calls thee home to receive thy reward! If thou art going from "sickly India" To save thy life, stop, at least on thy way, at the more healthy Stations of the Mauritius, Bourbon or the Cape of Good Hope and there pursue the work. Go not by those healthy regions from whence the voice of the poor captive negro and the Hottentot calls to thee, saying turn aside hither and teach us the way of life!

~~Having~~ After proceeding thus far in addressing you, you have handed us a paper in which you give the reason of your leaving this place and why you go to america instead of going to some other part of the heathen world

We have repeatedly desired you to give us your reasons for going entirely off of missionary ground in the east, and determining to return to America, because you think you cannot live in Bombay. We regret that you have delayed giving them, till the very eve of your departure.

We are sorry to say, dear brother, that we think you have expressed yourself in that paper in regard to your health &c in such a measure, as to mislead those who have not been present and observed what has actually passed. We would not impute this to design, but to a want of due consideration. One would be *liable* to think, from your representations, that you have been doctoring for the liver Complaint for eleven months past; and that for the removal of *that* Complaint you have been carried through three Courses of Mercury! We can only say, dear brother, that we, who have lived in the same house & sat at the same table with you, have not been

been aware of all this - we must say that we are surprised at this representation, as we never heard that it was your opinion, or that of any other person, that you had the liver Complaint, till about two months ago.

That you have taken Calomel at different times during the year past is very true; but that, in medical language, you have used three Courses of mercury we think is not a Correct Statement -

We beg you delibirately to Consider this point, and enquire with yourself, whether you have not taken too strong a view of your illness, and whether that view has not had an undue influence in the decision you have made -

As to Dr. Morgans advice, we can only say that at the only time we were present during the Consultation, he said the following things viz. "I do not think your liver is much affected - Do you make use of the medicines I send you, and by and by it would be well for you (if your Circumstances will allow of it) to make an excursion on the water, down the Coast, or to Ceylon; The usual Course, (Continued he) in the liver Complaint, is first to try a voyage in this Country, if that does

not

not succeed, then to the Cape, and then to England; and after returning from England, if the disease returns, the patient must then leave the Country."

That he advised you afterwords to returns to America, is very evident from his Certificate; (which advice, it seems, has principally decided your mind) & we firmly believe, that we, or some of us at least, could have procured Certificates from physicians of the first respectability in our native land, that our lives would be very much endangered by coming to this Country, and that we ought not to go from the Climate of New England, to reside in tropical regions — one of us was dissuaded by a respectable physician in Philadelphia, from engaging in so hazardous an undertaking, on the ground of health —

We beg you to enquire whether you have duly weighed the religious Character & views of your Advisisers, and considered of how *little importance* it probably is in their view, that you should continue here, or in *any* places where you must forego the comforts and enjoyments of life, *merely* for the sake of preaching Christ to the heathen? and also whether you

have

duly considered how *natural* it is for a man of humane feeling, but not actuated by the self denying principles of the cross of Jesus, to think that he *ought* to advise a sickly man, to leave a sickly country, and return to his home, without *at all considering* how such a measure would affect the momentous interests of the Kingdom of God.

The climate of India, we very well know, is unpropitious to natives of either old or New England. There are, we believe, but few persons, who come from colder climates to this country, who do not suffer much from the climate. We feel its weakening & exhausting effects daily - and we believe that if every mission~~ary~~ary, whose health has been materially affected by the climate, and whose life of course is proportionally endangered by a continuance here ~~in the~~ ~~country~~ should leave the country, more than half the missionaries this side the Cape of Good Hope might pack up their books tomorrow, bid adieu to the heathen, and return to their friends and country.

Should such a principle be advanced, and advocated, and acted upon, farewell to missions in India! farewell to missions in all

all the most populous regions of the globe! Sit down and weep, thou poor ill fated Hindoo! And thou, unhappy Negro! for thy lot was cast too near the burning line, to admit of thy salvation! No man cares for thy soul — no man cares to hazard his mortal life to save thy soul to life everlasting — Return ye enthusiastic methodists and ye mad Moravians flee from the fatal climates of the West Indies where ye are falling in rapid succession, and let none presume to go and fill the ranks of the fallen —

Such, dear brother, we doubt not is the tendency, and such the legitimate consequences, of the principles you advance relative to leaving the Country —

Having determined that it is your duty to leave Bombay, you seem to think, if we comprehend the import of your language, that you are of course released from your obligations, as a missionary, and have a right; nay, that it is your duty, to reconsider the question, whether you will preach the Gospel to the heathen or not; and this representation in your paper comports with what you said to us in the first conversation we had on the subject of your

leaving

leaving this place. You then told us (and that was before you had received any advice from Dr. Morgan relative to this point) that you had no expectation of going to any other place, but America, in case you left Bombay. Whether you should continue in Bombay, or go home, was your only enquiry, you told us. Now, after all we have said against your giving up Bombay, and thus incurring a loss of so much time, and so much money, we wish you distinctly to understand, that we disapprove only of the *hasty manner* in which you have made up your final decision on a subject, which demanded the most mature consideration; *and* of your determining *to give up altogether*, your mission *to the heathen*, to return home and make it a matter of after consideration whether you would fulfill your ministry to the heathen or not. If after trying a winter at Bussora, or a trip to Ceylon, or down the Coast, according to the first suggestion of Dr. M. & on returning to Bombay, you had found your health still bad, (whatever might have been our own *opinions*) we should not have dissuaded you from leaving *Bombay*. But, between leaving *Bombay*, a single spot in the heathen world, and giving up your *mission to the heathen*, and considering de novo whether

whether you will be a missionary or not; are two *very different things*. 3 The Christian missionary ~~(has all the climates of the world before him; if there is an absolute certainty, or a high probability, that he cannot live in one place, let him go to another: but)~~ having solemnly "devoted himself for life" to the work of preaching Christ among *the heathen*; having been solemnly ordained, not as a common minister, but to the special work of preaching the gospel to *the heathen*; — having excited the hopes & expectations of the Church, & become the subject of the prayers, the liberalities, and the blessings of thousands of the people of God; and thus having taken up "ready pay" for his future services; — in fine, having *wedded* the missionary cause, and taken it for "better or for worse" — O let him never, *never* forsake it, till his heart is cold in death"! Dear brother, is not this your case? Advert for a moment to the solemn transactions at Bradford on the 27th of June 1810 and those at the Tabernacle in Salem, on the 6th of Feby 1812, and *ask* yourself, whether you *are* at liberty for a *moment* *to deliberate* on the question, whether you will preach the gospel to the heathen or not? Dear brother, we disclaim every kind and every degree of authority. We address you

you as *brethren*; and while we remind you of the vows of God, which are upon us all, we do it with *trembling*, least we should be left in the hour of tribulation, to sink under the heavy trials to which our calling subjects us! Pray for us, that we may be faithful unto death. O dear brother, should you, by your example, & by ~~that~~ what you may say in endeavoring to justify your conduct, be the means of introducing into missions a *principle*, which should be the *occasion* of alluring many labourers away from the toils of the field, to the shades of ease and comfort; which should be the occasion of keeping back many more who would otherwise have engaged in the work; which should be the occasion of grief and discouragement to many, who are bearing the heat and burden of the *day*; and which should paralize the efforts of missionary societies, and shut up the hands of the charitable, how many hundreds and thousands of poor heathen may perish eternally through your means.

The principle in question ~~on which you are now acting~~, dear brother, is this: "If a missionary finds, by experience, that he can not ~~[illegible]~~ have his health, and probably will soon lose his life, in *one particular part* of the heathen world,

then

there he is absolved from his missionary vows, and may, nay *must* return home, and consider over again whether he will be a missionary to the heathen or not"

This principle is, we conceive, most erroneous, and most dangerous in its consequences.) When a man resolves to become a missionary "for life" it is *not* on the implied condition, that he shall be able to live in one particular place: and his ministry among the heathen, is *not finished*, when he finds he cannot live in that place!—

5 There are hours of discouragement and despondency, when the heart of the most determined, and the most resolute *sinks* for a moment under the pressure of those nameless sorrows, which the missionary is called to indure: if in that moment of despondency he has such a principle to resort to, he *may* take a hasty step, which would be the occasion of grief to thousands, and make himself unhappy all the rest of his life—

But if (like the invading army, which having landed on the enemys coast, burns its ships, that there may be no possibility of a retreat) the Christian missionary, when he has once set his foot on heathen ground, considers it *impossible* for him *ever finally* to quit it, until *death*, this impression will

will have a most inspiriting and salutary influen on his Mind - It would Check his Rashness in quitting any particular place, when he Knows he must only exchange it for another spot of heathen ground, and not for his Country and his home: And it would inspire him with Courage - And lead him to look continually to the fountain of all grace for support, in the Arduous Conflict in which he must conquer or die.

And now, dear brother, must we part? Must we part forever? Then farewell, farewell! God almighty bless you! And lead you in a right way! May he keep you and your wife and the Children, which he has graciously given you in this heathen land; may he preserve you all from the dangers of the ocean, guide you ever more with his Counsel, and finally receive you to his eternal rest thro' Jesus, Christ our Lord.

Bombay August 17th 1815

Revd & dear Sir,

I have written to you lately three several letters, in May June and July by the way of England. As however American ships have now arrived in India, I think it very probable that you may receive a communication made by their return earlier than either of those letters. I shall therefore enter more fully into the subject of those communications than I should could I expect them to be more early received. ——— In my letter of May I informed you of the probability that I should determine to return to America on account of the state of my health. In that of June I informed you that I had made that determination and was expecting to depart for England in a few days on the ship General Stewart. This letter I delivered with a duplicate into the hands of Messrs. Forbes & Co. my agents & Creditors to be forwarded by them by the next opportunities after my departure, with the hope that it would secure the payment of my debt to them in case I should die or be lost on my way to England or America. Having made these necessary preparation I embarked for England on the 20th and sailed the 21st of June My letter of July accompanies the above of June and informs you of the iminent hazard from which we had been delivered in being saved from a leaky ship and the raging Elements, and of my expectation of being detained several weeks in Bombay. We are now by the favor of Providence to leave about the last of Septembers.– and hope to arrive in England about the end of February.–

The letters which I left behind me, were intended only to provide for the event of my death – as had Providence favored my passage I should perhaps have arrived in America even, earlier than they. The present letter I intend should supply the place of those should they both miscarry and evil befal one, and likewise to make those further statements which my detention renders it improper for me to postpone till my own arrival. I hope too that it may lead to earlier arrangements so far as the Board may think it their duty to make the arrangements which my letter may suggest.–

I will not take the trouble to copy in this letter the certificates of my middical attendants having already forwarded you two copies of that given me by the person last attending me. It will be sufficent to state their opinion that owing to my peculiar disposition to affections of the liver, I cannot remain in India without indangering my life, and should I for a while escape death, I could not expect during that interval such health as would enable me to be em ployed in either active or sedentary duties. Concerning this last my own experien for about a year has made me in some degree capable of judging for myself. -

At the time of my determining to leave I had just had my mouth m sore for a third time within about ten months and was a third time recover from great imbecility and uselessness - and of course from such a state of illness, as in the opinion of my Physycians had rendered necessary the me which they had employed. -

My health had been particularly bad from the beginning of 1814, tho not such as to excite particularly the fears of what I now experi-ence, but yet such as to prevent my attending with comfort and success t my necessary studies. During the whole of July I was ill of a bowell complaint which there is now no doubt was connected with the affection of the liver of which I now complain. In August and September tho better I was far from well, being successively afflicted with costiveness and looseness of bowels. In October my health grew constantly worse and I more useless.

In November I took Brother Hall's place in the school, with th hope as I then felt a little better, of attending to it for several months. My health however grew worse - I soon felt the plain in my side and aft being in the school three weeks, I was obliged to relinquish it and began t use of Mercury again. During this illness my strength was much redu-ced and I did little or nothing till the middle of January, when my mou began to be well and my strength to be restored. I felt so much better a again to take my place in the school tho. I was feeble till near the middle of February. During this illness my Physycian expressed it as his opinion that I should not probably be able to remain in this country. The same was said by som friends. My own hope however was that by care and medicine I should be able to remains at least for many years. As I felt perfectly recovered about the middle of February I felt a happy confidence that my heal was restored — I was better than I had been for more than a year and attended to the school, to my studies and to conversation with the natives, not only with as great a desire to do my duty to God, as my feeble measure of grace has ever enabled me to feel, but with a great alacrity and delight. The happiness which I enjoyed in my emplo-ments was about the middle of March interrupted by a return of ill health, when my Physycian gave it as his decided opinion that I could

no

no longer expect any tolerable health in this climate, and that were I to attempt to remain I should probably be compelled to quit it in order to preserve my life.-

In consequence of this opinion I thought it my duty early in April, to apply to another and more experienced Physycian, both for the purpose of present relief and of obtaining finally his opinion upon my future prospects in this country. Under his direction I began the application of Mercury again By applying mercury both internally and externally for a much longer time than is usual in such cases my mouth became sore, and I obtained some tho not effectual relief. The symptones of the disease remained after it was judged adviseable that I should discontinue the remedy. The opinion expressed by my then attendant and which coincides with that of my former one I have already mentioned.

It was likewise his opinion that I should run a considerable hazard of an unyielding attack if I were to attempt to remain thro the present rainy season.- Upon this I resolved to return and embraced the first opportunity which offered.

I have already informed you how it pleased God to turn me back after mercifully delivering me and those that were with me from the most iminent danger. In that season of trouble I think I tasted of the loving kindness of God. In the hour of our greatest fear I felt calm & composed - and when saved but detained a happy resignation to Him whom I realized to be the Author - the cause of all my changes -

At the time of my return and for a few days afterwards I felt my health some what improved and I did Indulge a degree of hope that the design of Providence in turning me back might be to give me restored health for so long a time as would give me reason to believe that I might still consistantly remain - sensible that Providence often defeats the plans which we think it our duty to attempt to execute, that he may perform his own will, and what in the General is our highest desire. Having now had the additional experience of more than two months I can say that I desire the time of my departure to come - and shall consider it a blessing. two months of weakness and uselessness make me more desirous to escape to some more favored spot, where if I may not do the particular thing which I desired, I may with more - strength and constancy apply myself to the general object of my life.

I

I speak of things now of course according to human appearance and a
sensible that Go where I may, I may still suffer from ill health o
die the victim of disease or calamity.—

I have reason for gratitude to God for preserving me hitherto my return from that severe and dangerous disease, which I feared. I hav constantly kept about. The greatest part of the time however, I have ha the pain in my side (the usual liver symtom) and an irregular s of the bowels. At no time have I injoyed tolerable health and there h been but very few days in which the gentlest exertion, particularly mental, has not created great fatigue, and if prolonged even for a hour uninterruptedly, been the means of aggravating my disease — tho by inclination and habit a Student, I have been obliged to abstain not only from all study, and from almost all writing but that which was absolutely nescessary, but have been generally unable but for a few minutes at a time to read those books which require the least, of the attention of the mind. Of this I have done but little —

I believe that my constant and scrupulous care to avoid bo exposure and fatigue, and the use of medicine in a seasonable mann (which has been as often as every three days) have been a principa means of preserving me from severe disease

Tho I have found conversation in the native language more fatiguing than any other exercise, I have since my return improved the intervals of better health in speaking to the Natives) tho with much less faithfullness and feeling than I ought.

At the time of my determining to leave Bombay we had only received the news of the ratification of the treaty of peace by the Prince Regent and felt it to be uncertain whether it would be ratified by the President or not. — should it be so however it appeared to me as I now suppose will be the fact that no American ship could be ready to return before the close of the present rainy season. Supposing the case to stand so, I did not think it my duty to remain for an opportunity to go America direct from India at a considerable hazard of my health and life. (See note A) For I supposed that the only reason for going direct from India was a possible small saving in expence. Whether there would have been such a saving I think it doubtful. If there would and my reason for preferring the larger expence be considered insuffient, I must be considered as taking my choice (as indeed I acknowledge myself to have acted in all

this

this matter) entirely on my own responsibility. Were I now however to determine to go direct from India I must first take a voyage to Calcutta at as great an expence at least as I must pay from England to America, certainly not less than 900 hundred or a thousand Rupees What the passage would cost from Calcutta to America I have not the means of judging but believe from what was said to us when we thought of returning from Calcutta in 1812. That it would fall very little short of what I have already paid for my passage to England I have told you my motive. viz. the wish to avoid a particular hazard see note B. — but providence has seen fit to detain me till within a month & a half of the healthy season, and as yet I have escaped severe and dangerous illness — The same Providence which detained when I thought to go has delivered me hitherto whilst I have supposed myself in danger. I can further say that as it is ordered I am in hopes should providence spare me to reach England, that I may be of some use in promoting the cause of the Heathen of India. I think it not improbable sir, as the American ships sail better than the English, that this letter may reach you before the last of February when I may reach England. Should it, or even later, I may be able to receive communications from you while in England and shall be happy if in any way I may serve the cause in which you are engaged. It is my present intention to remain in England till after the anniversaries of the religious societies in May. —

I will endeavor while there to collect every information which may aid your future plans and I hope by the divine protection and blessing to reach America before your annual meeting in 1816.

In the mean time I trust your plans will be active and still continue to be directed to the accomplishment of that great work which yet remains to be done in this land. Nor would I except from your exertions B'bay and the other dominions of the company. —

It is now time that I should say something to you of my pecuniary concerns and endeavor to provide as far as I can for their settlement in case of my decease.

My whole debt at the house of Messrs Forbes & Co. at the time of my departure was nine thousand five hundred and fifty (9550) Bombay Rupees Of this there was expended for purposes independent of my going home Rupees (4250) four thousand two hundred and fifty — which is my debt at their house exclusive of Money for the purpose of going home

home. the manner in which I felt it my duty to calculate for the pay
of this debt before I incurred it, I detailed in the letter of June. I am h
in being now able to see the way clear to its payment, without going to
private resource there mentioned or to the salary in Advance. I took
it as a great mercy that Providence has thus relieved my mind f
the difficulties which I felt, when my circumstances justified and a
thought compelled me to make those calculations.—

In June I drew upon the London Society for— my salary, th
8 month in arrears ———— ———— £100 - " - "
For the remainder of my outfit ———— 73 - 4 - "
And ~~for~~ my teacher's expences since in India ———— 53 - 2 - 6
£226 - 6 - 6

For which I received at a disadvantageous exchange Rs 1810 - 2 - 40. wh
was paid to Messrs Forbes & Co. what remains therefore from the original
debt is Rupees 2439 - 1 - 60 The means by which I now suppose this will be
are as follows 1st an allowance from the Board of Dols. 661.
or £148 - 15 - 6 - This I expect in consequence of a letter from Mr Evarts acknowledg
the receipt of our accounts up to April 1814 which accounts he says are "entirely
satisfactory" to the Prudential committee. In those accounts I stated arrears to the abov
amount 2dly Since the salary given by the London Missionary society to their
missionaries was confessedly taken by the Prudential committee as a
standard — and as I learn by their Missionaries now on their way to
Surat that the salaries usually given & which these receive is £150 - f
single and 200 for married men I feel confident that I may safe
calculate for the same sum. Indeed on my own views, of propriety I
might as well calculate for more still, as Surat (and I presume
Vezagapatam,) is one third less expensive I understand in all th
necessaries of life.—

I calculate therefore from April 17th 1814 the date of the abovemen
tioned accounts till June 17th the time to which my bill for salary w
drawn, for additional salary (at rate of 50 pr annum — viz. 58 - 6
3dly As since my return I have been labouring at least with my
usual diligence in proportion to my health;—for salary from June 17 to
Sept. 27th the probable time of my departure at £200 a year £55 - 11
making in the whole, beyond what I drew for a debt of £262 - 13 - 3
which at 2s - 3d the Rupee the exchange fixed by the court of Directors for
the

the arch Deacon's Salary is Rs. 2334 – 3 and at the real value, if Specie were exchanged for specie*, (as the London Missionaries have just exchanged Dollars (221 for 100) 2578 Rs. which is about the rate at which I think my last calculations were made. My Brethren calculate their salaries I believe at Rupees 1000 – for the £100. Of this sum Rs. 2575 I have Received by a remittance from Dr. Carey since I returned on shore, Rs. (about) 2100 – which leave due to me by the above calculations Rs. 478 – This remittance # was paid to Messrs. Forbes & Co. and of course diminished my original debt to Rupees 339, which without calculating the interest leaves me Rs. 139 – As the money according to the above calculations did not reach me till after it was due, and as there was a considerable loss in consequence of being obliged to draw on England for a part, I suppose I need not take the interest into consideration. Thus then sir I trust my original debt may be considered as paid without having recourse to my (what I thought necessary) presumptions before venturing to contract it. This debt you perceive in fact wants very little of being paid on the books of Messrs. Forbess & Co. I hope not to be obliged to make any addition to this debt on account of the expences incident to my return having received from a kind friend two hundred Rupees and expecting to appropriate the avails of some articles of furniture to the supply of my present wants.

The new debt is five thousand three hundred Rupees (5300 –) is thus disposed of - - - - - viz. - - - - - outfit — 400
Passage - - - - - - - - - - - - - - - - 4,500 (See note C)
An article of repairs - - - - - - - - - - - - 160
For expences which may occur at the Cape St. Healena
and on arriving in England ———————— 240
Total — 5300 –

This expence I incurred to as good advantage as I could at the time and certainly without any extravagance in my accommodations. Concerning this sum, I desire the Board should know, That I have distinctly stated to Forbes & Co. that "I have no authority to lay any person under obligations to repay it but myself," at the same time I said – that I had no right to say more than that it was my opinion, "that when the Board should know all the circumstance of the case they would not allow it to remain unpaid, and certainly not should I either die of sickness or be lost." The Board –

#2101.2.08

will

will do what seems to them to be their duty - Should they think it to b
their duty to pay the whole or a part I desire that they should rem
as soon as convenient to Messrs Porcher and Company Devonshi
Square London, who have the future charge of the business.
But if in the course of a righteous Providence this should be my only
opportunity of addressing you on this subject - should death rem
me before I have seen this debt paid, (as I feel there are many hazard
between this and my reaching you) I feel a perfect confidence that
the Board will, tho not obliged by any obligations which they
have taken upon themselves, nor any which I have laid them
under, pay this debt.

I feel this confidence from the full conviction which I have
that it has been incurred in the path of duty that it was neces-
-ry to the preservation of that life and usefulness, which the Boa
would not wish me and my own views of what is right do
not allow me to throw away. I should have incurred it at the lo
of my own private property had I possessed any and would
my creditors rest on so uncertain a security would have
burdened my whole life to repay it.-

That the Board might have the facts which determined
my own mind in the decision which I made I gave in the begin-
ning of the letter a brief statement concerning my health since th
beginning of the year 1814 now more than a year and an half, an
the opinion of my medical advisers - they will judge sir for themselve
whether I judged and acted wisely. They will recollect that I was seri-
-ously ill on my first arrival in Calcutta and that shortly after my
recovery I took a voyage to Sea and arrived in Bombay in February
1813. with all the advantages which a short voyage afforded, and
doubtless in as good a state of health as I could ever expect to visit
it again. For eleven months from that time (till the period men-
tioned in the statement I have given), I had with the exception of
some constant debility and a fortnight's not severe illness tolerable
health. Since the beginning of 1814 I have had declining health, -
which has terminated in a chronick disease peculiar to the climate
-brought upon me by no imprudence and experience but not withstand
ing

withstanding scrupulous care - the consequence of no acute disease, and therefore I have supposed the consequence of a constitution unsuited to the climate. Should it be repaired again as I trust it will by visiting and residing a year or two in, a colder climate, it is the opinion of those on whose judgement I principally depend and seems rational to me, that were I again to be placed in the same unfavorable situation, I must expect my duration of health to be as limited as before But this is a duration illy suited to the objects which I have in view - and a poor exchange for that longer period which to human appearance I may hope to be employed in some other Sphere to prepare others for which large sums of money are continually spent -

Having stated my own views and the facts respecting myself - it would be most pleasing to me to leave the matter without saying a word upon the different views which my Brethren entertain - and would have passed them over in silence as I at first intended, but that I do not wish to appear to affect ignorance or unconcern, upon a fact which is known, and ought to be viewed with some kind of concern and which has indeed much affected my own mind. I am writing for the last time before my departure, and am sensible that it may be the only opportunity which I may have of addressing you - and the last testimony which I may be able to bear concerning myself I have therefore been more particular in the statements of this letter, as a duty to myself to my Fathers the Board and to my own family - It is indeed a small concern in view of the solemnities which fill my mind while writing this letter, and in a particularly near view of which my plans have been taken and hither-to carried on, whether others are convinced that I acted right. tho so far as a statement can do it, it is my desire to preserve all and particularly the Board and my beloved connections from unnecessary grief; to whom should evil befal me I request you will communicate this letter and such other communications as I have sent you on this subject, (as I am unable to be full in my letters to them).

And now sir what more shall I say? When I describe my own bodily feelings you cannot expect me to bring a witness to what no one knows but myself I acknowledge that I have not been confined to my bed one day since I was sick at Calcutta and if others notwithstanding my

own

impressions — the Sentiments and Certificates of medical men, b t to b
in more promising health than I believe myself, because I am not i
ill, all that I can do is on the one hand to assert my liberty of ju
=ing for myself on a point so important to my future usefulness
and the interest of my family — and on the other to leave those that
tertain different views, to their liberty of Private judgement. Had m
Brethren been convinced that I have been acting with conscientious motives an
commanding reasons it would have saved me many a painful
hour But as it is my duty appears plain and my minds rests in
peace I am sensible that I am leaving one of the m
important fields of usefulness in the world and probably for one com
paratively insignificant.— I feel fully persuaded that the country which
I am quitting demands a thousand laborers where there is now one
— the prosperity of the gospel — and to bear a personal part in prom
ting that prosperity have been long the object of my exertions an
my prayers and I have not taken the resolution to depart without
painful emotions of mind, while at the same time I have acquie
=ced in what I have supposed the decision of Providence and hav
hoped that after all I may, under his direction be useful even to the
Heathen as well as in some other part of the Church of Christ.— Still
Sir I confess that I have for the perishing Heathen infinitely less fee
than their cause demands — infinitely less than is consistent with th
full and entire devotion of one that follows the steps of our divine
master. I acknowledge and deplore the fact — I make it I can truely sa
an object of unceasing if not truly believing prayer. But ("if you will
bear with me a little in my folly") I think I feel and act according to my
measure in my own country — a measure the deficiency and extent of wh
many of my friends know — which there thanks be to God met with so
acceptance, I will not say from men but from him whose acceptance
and approbation I still value and hope I in some measure enjoy —

You are doubtless informed by this time that my Brethren an
myself have different views on other subjects sufficiently important in
their view to require a reference to the Board of Commissioners. on those
will have found (as I have hitherto only mentioned the subject briefly once
that I have little inclination to speak — tho certainly not from any wan
of conviction of the propriety of my own decisions. I am fully satisfied, th
I

with a right, to make and follow them, not only considered inviolable in all ordinary thiety but also which was not inconsistent with the nature of that of which I was a member. It might have been happy if our views had been similar — I will not question now, that it might have been so if having that necessary preparation we had ~~wil so if having that necessary preparation~~ [illegible] associated in a society of an extraordinary kind Nor will you I think question, that seeing there was a difference of views on points which affected the management of domestic concern — (at least on my part points, avowedly important and by no means precluding my future faithfulness and usefulness among the Heathen). that it would have been happy if my Brethren had cheerfully consented to my wishes. Such sir is my impression. I think it would have been happy..
Tho my views have been different from my Brethren I have much confidence in them and would not willingly do or say any thing that should prevent you from having the same. nor am I aware that these assertions are inconsistent with the opinion that I myself have acted right. you sir have sufficient knowledge of the world and of Christians living in the world to convince you that there may be many men in whom you confide as worthy Christians from whom your views are so different in regard to domestic duties (particularly considered) that you would think it wrong even indirectly to assign it to them to limit your expenditures and acquisitions and to direct your own domestic arrangments — particularly should they insist upon it as a right. Indeed I might ask do you not know so much of all men and of your liability in thinking for yourself to differ from them, that you would feel it a duty to be particularly cautious in adopting any unnescessary restrictions which might prevent you from acting according to your future views of what might be of great importance —. See note D.

Such sir are my wishes and views concerning my domestic arrangments; which I possess and think, were I calculating to remain here I could retain, with the most cordial and earnest wishes for the prosperity of the plans and views of my Brethren, which in the general and in almost every paticular are agreeable to my own mind. May they long continue — and be made eminently successful in turning many from darkness to light —

I expect that before finally despatching this letter, I shall have occasion

occasion to add a P.S. upon a subject which I am not yet prepared to
notice, With this expectation I shall bring this letter to a close now, (as m
time is now very short, expecting to sail next week) sincerely hoping
that my heavenly Father will shortly give me the happiness of me
you Sir and my Fathers the Board and others who are a living tes-
-timony to the power and excellence of religion. and remain Sir -

your friend and Servt. in the Gospel

Bombay 18th Septr. 1815

~~Signed / Samuel Nott~~

Saml. Nott

Duplicate from Rev. Mr. Nott Bombay Aug. 27. 1815

I have thought it might be adviseable to append the following
to the letter to Mr. Worcester of the 18th Septr. -

A. It is proper that you should understand that at the time
engaged my passage, there was no certainly of another Ship to England
from Bombay for several months, -

B. The Physycian who principally gave me reason to appr
hend this hazard says that I have passed the rainy season much
better than he expected and that he believed my voyage short as it wa
had been of use to me, Tho his opinion is confirmed concerning my unfa
vorable prospects His expression when I conversed with him two days ago w
you are just in that health that it would not be strange if you were to
wake any night with an illness from which you might never recover - a se
liver attack or bowel complaint which might be equally fatal and should
you escape this hazard you would instead of improving in health,
constantly growing worse."

C - In a letter to one of us Mr. Marshman said, "we have
sent home Br. Johns (with a wife and one child) at an expense of 5000
to ourselves" - i.e. 5450 Bombay Rs.

Note D. Two letters one to my Brethren & the other to Dr.
Worcester, communicated to my Brs. last year, have
I understand been forwarded to you, and I think will make
it unnecessary I should say any thing more
-

Lett. 26 P.S. I am now prepared to notice the subject reffered to in
close of my letter. I have exchanged my cabin which I engaged
at first for another the best accommodations in the Ship - for wh

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I pay 3,500 Rupees more — of this 1500 is paid by a little girl going home under my care in the same Cabin leaving 2000 Rs in additional for myself. I have no doubt you will feel it a serious addition I feel so myself and nothing but serious reasons could have induced me to incur it. When I engaged my passage I took the least expensive accommodations for my family and consider those I now am to have as entirely beyond my reach But while we were out at sea Mrs Nott suffered extremely from sea sickness, and we found the Cabin which is close and confined particularly unpleasant for her. Indeed it seemed hardly possible for her to live, and the only relief which she had was by going above to the Captn's Cabin which was a mere indulgence, and where feeling it impossible to remain in her own cabin she remained day and night. During this time she lost her strength and became unable to nourish her child.— Having known by much experience that Mrs Nott suffers much at sea — more than any other person with whom I have ever been and that during the whole voyage and knowing that she has now the care of two children and one dependant upon her for support, I have ever since I came on shore felt a strong disposition to obtain better accommodations Indeed while I have known that Mrs Nott would in our former Cabin be a great and constant sufferer, I have seriously feared that she might suffer essential injury — Encouraged by the assistance mentioned above I have therefore finally engaged one of the best cabins in the ship. —— I assure you (as you may judge from my not having engaged it at first) nothing but very serious and important considerations, would have induced me to incur this additional expense.- and I cannot expect you to think I did right, unless you realize my situation. I frankly say that had not my passage money been paid, I suppose I might probably have provided for myself during the late delay with a less sum — While I still feel satisfied with the principle which induced me to make the earlier arrangement — Considering all the circumstances of my case I have mentioned the subject to my Father requesting him in case of my being lost to pay 400 Dolls for the relief of this additional debt in case the Board should not see it to be their duty Having said this I must leave this subject, with the same feeling expressed in the body of this letter.

I

I have you observe in my calculations given myself a credit Rs 478 to this if you please may be added Rs 165 for books lef at the desire of my Brethren and 50 # for curiosities taken home on my own responsibility — in favor of myself Rs 698 and against me a bill on your Treasurer drawn yesterday for Dol. 1,333-32 favor of Mrs Morgan of Hudson Rs 2933 — leaving a balan in your favor Rupees 2,240. Of what I drew yesterday 2000 ha been given to my Captn and 933 — in payment to Forbes & Co diminishing their debt in principal from Rs 5637-3-52 to Rs 4704-3-52

My reasons for drawing as above tho without authori are as follows. —

I found an opportunity for drawing at the medium exchange of Sp ish Dols for Rupees (namely 220 for 100) which in itself I considered as ad vantageous as I could expect to remit from America 2dly by so drawin I save the interest, run at 9 percent on near 3,000 Rs which in the cour of a year would be near 270 Rupees —

I have supposed that whatever may be your opinions con cerning my conduct in the present case, that I should do great injust to you ~~&~~ seeing I am manifestly not well to suppose that you would not do as muc for ~~the~~ ~~[illegible]~~ tho I ever as the balance at present in your favor — I confess I felt a delicacy but as I might reasonably calculate that you would do as much and that you would not refuse my bills I thought it would be wrong in ~~th~~ me to lose an opportunity of saving you perh 50 pounds

I hope these reasons will ~~suit~~ seem sufficient and that you w honor the bills drawn at 60 days sight —

In haste but with affection
And respect for yourself and Mr Bol
Your friend etc
Saml N

Sept 28th

I find — I should have said 35

Letter from Mr. Nott -

Bombay, Aug 27 - Sep 28
1815 -

Recd April 2. 1816.

London March 6th 1816

Rev and dear Sir,

After a safe and on the whole a very pleasant voyage of 138 days from Bombay I landed with my family at Portsmouth on the 23d of February & felt I hope something of that disposition urged by the Psalmist upon those who are brought in safety and quiet to their desired Haven.

My health did not improve at all till I had been at sea a month. Then in consequence of meeting gradually cooler weather I grew daily better till, while off the cape of Good Hope I had feelings of health & vigor to which I had been long a stranger.

After passing the cape as we entered a warm climate again I had a relapse of my complaint, from which I felt no real improvement till within about four weeks. I have not yet recruited so much as I did off the cape. I am still incapable of much exertion. I am however manifestly improving and hope before long to be freed from the pain in my side and what is very trying my incapaci

Letter from Mr. Nott.

ly for exertion.

The haste in which I am obliged to w this letter, which I wish to reach you a early as possible will not admit of my adding much information.

The London Missionary society sen out at the close of this month six a missionaries for India, with vari destinations — two to Calcutta — 2 to Travancore, near cape Comorin w Mr Ringletaube has been, one I think for Madras and one for Jang They go with permission from the Com ny and of course find a perfectly open door. The Wesleyan Methodists are g to send out one to Bombay, but witho absolutely fixing that as his destination.

Had I time I would endeavor to con as forcibly as possible my conviction th the numbers of English missionaries se or likely to be sent, there ~~would~~ seem equal occasion for American aid.

Having seen myself how the missionaries are lost in the myriads of India I would be glad to find all Christians consider them only as ~~precursors of many~~ ~~[illegible]~~ to follow. I hope you will write me as soon as you receive this — indeed any time before the middle or end of April: to the care of your agent here.

Should I in the course of my acquai terms and enquiries here learn any thi of immediate interest to your Boa I will communicate it without delay.

With christian respect & love

Your obedt. Servt.

Saml [illegible]

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Rev. Saml. Worcester D.D.
Salem
Massachusetts

Via Liverpool

London Nov. 6. 1816

Rev. Mr. Nott's letter.

London June 21st 1816

The Revd. Samuel Nott Labours under a Chronic Disease of the Liver, for which he has been under my care since the 15th April last; and it is my opinion that his disease would have proved fatal had he continued much longer in a tropical Climate — and also that a return to a warm climate would be extremely hazardous to him.

G Darling M.D.
29 Brunswick Square

Rev. Mr. Nott's letter

Dr Darling's
Certificate
21st June, 1816

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Ship Ellen Augt 13th 1816

Revd dear Sir Thro the goodness of God we are now getting into N. York, ~~Harbor~~ and I hope to land early in the morning. I intend to leave for Franklin (Con) as soon as I possibly can. I shall be happy of course to spend a few days with my friends before coming to the Eastward, but I shall be ready to make any haste after arriving there ~~that~~ convenience [illegible], or your best may require.

I am not able yet to say when I shall leave N. York. But if Mrs Nott's health which has been much reduced by sea sickness will admit I shall do it as soon as I can make the necessary arrangements

We sailed from Gravesend the 29th June and made the land yesterday We have had considerable rough weather but on the whole a comfortable and merciful voyage

May God impress our minds wit suitable gratitude for bringing us aft so many wanderings, safely to our native country —

Yours with
Christian affectio

Samuel Dott

Rev. S. Nott's.
N. Y. Harbour Aug 13. 1816.

Answered Aug. 21.

SHIP

20½

Rev. Dr Worcester
Salem
(Mass)

NEW-YORK
AUG
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Franklin Sept. 28 1816

Rev. and dear Sir,

You will recollect that when the resolution of my Rev. & hon. Fathers, the Board of Commissioners censuring my conduct in leaving Bombay was communicated to me that I presented the request, that at the time of publishing that resolution, they would likewise publish that part of my letter of Sept. last which relates to my health and likewise my three medical certificates.

As this request seemed objectionable to your Rev. and Hon. Board, I rose and said to this effect; — that I was by no means strenuous for the publication of that letter and those certificates *totidem verbis*, but only that the facts communicated therein should be published facts in the truth of which I believed the Board and myself were agreed. —— That part of the Report of the Prudential Committee which relates to myself was then read and the opinion was expressed that the the statement there made would probably satisfy my my mind. Upon this I observed, that it came towards my wishes but by no means met them, and that tho my object was not to defend my conduct, I wished that the statement might be such as to cause that to appear which I believed was the truth, — *that the difference between myself and the Board was not as to matters of fact but as to principles of action.* After the session of the Board was closed I made you Sir, the promise, that I would write and state distinctly my wishes on this subject, — a promise which I now proceed to fulfil.

As I shall be subject to perpetual Interrogatories it will as you will readily perceive become indispensable that I should state things both as to matters and manner as they appear to my own mind.

and in every view of the subject, whether personal as it
respects myself or general, as it relates to the character of
your Board and the missionary character at large it is
extremely important that as far as possible our statements
should agree. It would be an unhappy case
one which I am sure I cannot wish to avoid mo
strongly than yourself, if I should be under the necessi
or think myself under the necessity of saying — th
there is even, an unintentional misrepresentation
or incorrect arrangement of facts in your report

With the view therefore of preventing evil
both personal and general allow me

1st to present my objections to the statement in
your report and

2dly to state such facts in such arrangement
as I think at once due to myself & perfectly fea
-sible to the Board.

As to the first . . . . After the introductory sentence
the report says — "Soon after his arrival in India Mr. N.
was attacked with a disease which was common in tha
country and which often proves fatal to persons not
inured to that climate." . . . As I had previously st
to the Board thro my letters to yourself that I had be
been particularly unwell from the beginning of 1814
and that my first course of medicine on account
of the disorder which finally drove me from the
climate was in July of the same year, I suppose
this must refer to my fever in Calcutta about
ten days after my arrival there in August 1812.

If it be so as far as I understand the subject, it i
not correct as a limited proposition, "that it oft
proves fatal to persons not inured to the climate." Mul
=tudes of persons arrive and continue free from it

for months and even years; and it is very commonly the disease by which the old inhabitant is brought down suddenly to his grave after having buffeted the climate for years. At the very time of my own illness Dr. Carey was at the gates of death and numbers of old inhabitants were sick and many died.

On the other hand if this sentence relates to my gradually declining health from the beginning of 1814 and to my more special illness of July i.e. to the affection of my liver, it is equally true that this proves fatal both to those not inured to the climate and to those that are. It is likewise true that like dangerous diseases in this country it is much under medical control and in a great many cases is subdued by medicine.

That this disease therefore, often proves fatal was no reason for my leaving India and was only a truth which I was fully aware of before I left America. To say "that it often proves fatal to persons not inured to the climate" seems to suggest that my being not inured to the climate was the only reason which could excite the fear that it would prove fatal in my own case — A fear which would have equally justified my departure on my first attack — which would equally apply to all new comers — or rather which might very properly prevent every Individual of Northern climate from embarking in Indian Missions at all. Whereas I have stated, and my medical advisers have declared in their certificates and much more fully in conversation with myself that there was a marked peculiarity in my own case. A peculiarity likewise since certified by my Physician in England a gentleman who has been in India himself — has had the liver complaint and to whom on that account and as a particular favor, I was recommended & introduced by the Rev. Dr. Alexander Waugh a founder and Director of the London Missionary Society.

The report proceeds — "Afterwards from time to time he was visited with similar attacks". This is true of my illness in July 1814 — but a mistake if it applie to my disease in Calcutta — August 1812. —
"And his health generally was not good". This is certai true, but seems to me to give a character to the stat I was in at the time I first thought of leaving India when a statement of facts would better speak for them selves. "At length it became a question with him wheth he ought not to abandon a country where his highest for health and life was so dark." — It follows from thi statement, that my first thoughts of leaving the coun were the result of the internal reflections of my own mind, upon my own experience and observation concerning my health. This might have been the case and those thoughts have been perfectly judi cious, tho important consequences will follow if the were not the case.

Now none can tell how a thing first occurr to my own mind but myself — and if my own declarati are not admitted as true others can only say, — th they believe from appearances ~~that~~ it occurred diffe rently from my statement. The report therefore nee essarily ought to admit the fact as I now state it that the suggestion came first from my Physycian which if not expressed as I first thought is implied in my letter to you, or only to suppose — that "it at length became a question with ~~him~~ me" — so a question as to induce me to consult my Physycians, and not on the other hand ~~that~~ the unsollicited opinion of my first Physycian was the cause of its becoming a question.

As however the Board expressly said, when I asked wi the avowed intention of meeting the objection if there were any as I thought had been suggested — that nothing appeared to destroy either my Christian or moral character. I must suppose that my explicit declarations that such was the fact on a subject of which I cannot be ignorant will be believed. — If they are, the statement should be so made as to show that tho even in that case my thoughts my thoughts might have been judicious, there was not that evidence of forwardness and readiness which it now seems there was on the face of the report. (see note A)

"Where his prospect for health and for life was so dark"

The answer to the natural question "how dark? by those who have read the report thus far, must be "so dark that he had had from time to time attacks of a disease *which often* proves *fatal* in India to persons not inured to the climate and a state of health generally not good"; and *of course* not so dark but that he had the prospect as *is often the case* that if he had held out longer till he had had time to become inured, his health would have become established and his future prospects, good"; an answer which I believe there would be no probability of their making if the statement were made as I shall presently suggest.

"Upon this question he consulted his Physicians &c"

I have no objection to this statement except (which follows from the observations on the former sentence) except to the manner in which it is introduced. Important consequences follow from its being introduced in the proper order and connection. I now proceed 2dly to state such facts in such arrangement as I think due to myself and perfectly feasible to

would oblige me to delay another mail. In penning
my former letters to you indeed, such an exhibit de
claration as now seems necessary would have been sin
gular, and an anticipation of a very unexpected
difficulty. As however it is suggested by the report
permit me to add that after Dr Taylor had urged m
to consider the subject, I reflected 3 or 4 days, and find
ing my health grow worse & worse, I wrote to Dr T. re
questing his consent to put myself under the care of
Dr Morgan, that I might also have his opinion
He replied in writing— "I have no objection &
shall be very happy if Dr M's opinion should b
more favorable than my own" This is a very simple
statement and intended as one among many
evidences, that I might mention, that the thought
of returning did not originate in my own mind, but
that the suggestions of medical knowledge caused me
to desire to understand the case and to know my duty

Note B. — I might have wished that the clos
Paragraph of Dr Morgan's certificate should be added
for the purpose of meeting the objection which the
vote of the Board might suggest viz— "If there
was not an absolute necessity for his immediate
departure, why did not Mr. N. go some shorter
voyage"? The answer from the certificate is obvi
If Mr N. could not return with prospects of
health from a European voyage, after being
perfectly restored by his native air, *a fortiori*, a sh
ter voyage would have been in vain.

did not observe the defect till I had finished my letter and I should urge now that it be supplied, but that I conceive the argument a fortiori from the Certificate of Dr Darling will answer all the purposes that I can reasonably desire.

That I may impress my own conviction of the importance of such a statement as I have proposed beg to suggest, whether my present state of health which poor as it is depends upon the constant use of mercurial pills — nitric acid & Tartar Emetic ointment, after having been nearly a year from India does not make it to all men so clear, that I must eventually either have died, or notwithstanding any short voyage fled for my life; as to remove all objection to the statement above: after which the truth will appear that we differ not as to matters of fact but as to principles of action.

P. S. You will recollect sir that I vindicated my conduct before your Board at Hartford, entirely on general principles. A method which I strongly desired might prove perfectly satisfactory.

As however I perceived that it had not been, I asked the advice of my friend Rev. Davis in the following terms — "I feel equally justified if my conduct be considered as resulting (as in fact it did) from imperious circumstances, relating to character and conduct. But my uniform opinion has been

that it was best to waive all defence on ~~that~~ grou
He agreed with me in opinion.

Before the final decision was announced to me I requested him to wait and hear my statements as a friend, as after wards he would have been mo to give me judicious advice. His engagements would n permit, and upon what he knew he advised & I fe as before. Since my return from Hartford I ha laid a complete statement of the case before "the Guide of my Youth" and by his advice, & my more mature reflections upon all that transpired at Hartford I now pledge myself to attempt a vindication on all the articles of charge not only on general principles, but by a statement of circumstances, which I will complete as soon as my health will admit. The detail may be long — as it will be derived from a regular journal in which the reasons which led to each particular decision were recorded at the time it was mad and my pledge therefore may not be redeemed for some months, unless my health mends.

I am not certain whether any thing I may now prepare can become before the Board as a judicial body — but I shall rest as that at least as Individuals they will attend to my representations.

It may seem strange that I shoul

not have consulted with my father before. As I hoped ~~that~~ a vindication on general principles might leave me so far without censure as would prevent the painful necessity of uncovering things which I thought ought to lie buried, I did not feel myself at liberty even to my Father, to give the least hint of my difficulties with my Brethren till after my return from Hartford: when both his claims for an explanation of my conduct and my need of council rendered it necessary to do it.

For the satisfaction of yourself Sir I may close by adding, ~~that~~ the same principles, I trust will direct me to the same care as to unnecessary communications on this subject. Feeling as I am conscious I do, not only a love for the cause of Christ at large, but a sincere desire to promote the confidence of the Christian public in my Brethren, and an attachment to your mission in particular, ~~which~~ Whatever may be my relation of place and circumstance I would foster it to the latest hour of my life as the object of my earliest affection — an affection increased — by having been one instrument in the hand of Providence, of carrying it thro difficulties and dangers — by offering for it many prayers & receiving gracious answers. S. Nott

[illegible]

Sep. 28. 1816

To

The President
of the American Board of Commiſsioners
for foreign miſsions.

Sir,

You will doubtleſs reccollect that at the last annual meeting of the American Board of Commiſsioners for foreign Miſsions, I was called to answer upon the four following articles of disapprobation—

1. Of the principle aſsumed and acted upon by me, of pursuing an indipendant course for my own private purposes, — a principle which appeared to have occaſioned great difficulty between me and my brethren, and no small hindrance to the operations of the Miſsion.

2 Of the fondneſs which I appeared to have cherished for a style of living unsuitable to

the character of a christian Missionary: a fondness which appeared to have led me to very unnecessary, & for one in my situation, extravagant expences.

3. Of the indifference with which I appeared to have treated, the reasonings, proposals, intreaties, admonitions and expostulations of my brethren; &

4. Of my abandoning the mission contrary to the opinion & remonstrances of my brethren; & without any previous reference of my case to this Board.

The only defence which I made upon these articles, was by a reference to general principles, and to the facts, stated in my communications previously made to your corresponding Secretary; and which I was informed, had been duly laid before the Board.

It would have been impossible for me at that time, without any other preparation than my own records of my proceedings, and in so delicate a state of health as to give me but a partial command of my own mind, to have entered into a more labored or particular vindication with any justice to myself. This, however, was not my reason for declining such a vindication, which I should readily have entered upon with all the powers at my command but for the following reasons.

1. It was impoſsible for me to move a single step in my own vindication without implicating the character and conduct of my brethren.

2. I had previously resolved, to avoid *such* a vindication unleſs it should be found utterly indispensable.

3. As long as the credibility of my statements of facts, stood unimpeached, notwithstanding all the difficulties of my case I was not *satisfied* that it was indispensable.

In adopting the mode of defence which I did, I had no other advice than that of President Davis, to whom I barely suggested that it was in my power to open another mode of defence, if it were wiser to depart from my original plan, and to vindicate myself by implicating

the character and conduct of others.
When I discovered that all which it came within my plan to say, had at least produced no favorable impression upon your Board, I consulted President Davis a second time; whether it were wiser to change my plan or not, to which I declared myself strongly disinclined, though very confident in being able to make out a clear case. His parting advice was, after he left the meeting of your Board, to adhere to my plan.—

That you may fully have in mind, sir, the motives that governed me at that time, I beg to call to your reccollection that in the address w.ch was made to me from the chair, when the final decision of the Board was announced to me, I understood it to be stated, that my conduct had been such as to cast a cloud over my moral character. At that moment, sir, I felt myself probably called upon, by that indispensible necessity which I have suggested, to enter into a full, and circumstantial vindication of my conduct. And I therefore immediately intimated, that if I had correctly understood the expression from the chair it would become necessary to alter my mode of defence. Happy that I found myself mistaken by the explanation which ensued, I continued to rest my defence upon the first plan. This I did, however, not without the painful reflection grounded on the whole proceedings at Hartford, that, however the Board might in their charity be disposed to express as favorable a judgment on my case, as they thought possible, my conduct was viewed as greatly derogatory to my missionary character; and comparing their observations with the opinions and evidence on which I knew them to have relied; really at variance with the graces of the christian, or even the dignity of a man of character.

In regard to their views of my missionary character at least, I had another and more decided evidence, than either the articles of disapprobation or the observations that were made on the floor of the Board. I refer to the resolution which implied, that my conduct had been such as to dissolve my connection with them and which was to go forth and proclaim my character to the christian public and to the world

The resolution of the Board which directed the Prudential Committee to pay so much of my debts as the Board were bound in honour to pay, fixed as I thought a new stigma on my proceedings as it seemed to imply what I had endeavored most scrupulously to avoid that I had dishonorably pledged them to defray the debts which I had contracted.

Such, sir, was the unpleasant situation of my affairs at the close of the last meeting of your Board, and I thought myself called by it to take such advice as might probably assist me in deciding, what was the wisest course to be then pursued. Till that time I had for more than two years since my difficulties with my brethren began, acted in all the emergencies that grew out of them, without divulging them to any person; believing it better to commit my way unto God who was able to direct aright my solitary decisions, than to bring the history before my best friends.

It was not till my return from Hartford, that I believed myself in duty bound, as I felt it to be my highest privilege to lay the whole history before my father, to whom, before, I had never given a single intimation of it, and seek his counsel: giving him my own written records & verbal explanations, and exhibiting "without reserve, the opinions and views, the reasonings, remonstrances, and expostulations of my brethren in their own language." By his advice and my own more mature reflections upon all that transpired at Hartford I pledged myself in a letter to Dr. Worcester of 28th Sept. 1816, to attempt a circumstantial vindication of my conduct, believing it proper to give to him the earliest intimation of that design, that it might lead to a suspense in opinions and measures which might even remotely tend, to the publicity of that statement which I believed it my duty to make.

The decisions of your Committee, acting on the instructions of your Board, subsequently to that pledge, leaving me more than four thousand dollars in debt, furnished a new, and of itſelf an indispensable reaſon, for performing the duty to which I stood pledged, and made it absolutely neceſsary for me to request, a new, and formal hearing of my case, before your body.

We felt it to be indispensable for the honor of religion and the Miſsionary cause that my debts should be paid; and for my own honor that no exertions on my part should be wanting to fulfil my personal obligations.

Without property, without health, and of course, unable even to provide for my family their daily bread, the only exertions which it was poſsible for me to make to fulfil those obligations independant of your Board, must have been, applications to private friendship and christian charity. No exertions of this sort, were practicable without hazarding the neceſsity of those explanations which I still owed to your Board. Upon the resolution to make those explanations & a full & connected statement of all my concerns all other proceedings were of course suspended.

To a step reſolved upon, for such commanding reasons, I have since felt myſelf powerfully urged, by another important fact which has seemed in danger of bringing my character into undeserved reproach, and to be preparing a necessity for a more public explanation of my conduct. I allude, sir, to that degree of publicity which has been given to some private communications from your Bombay mission to the disadvantage of myself and Mrs. Nott, and to the currency which has been given to the views of the members of the Board and to those communications of my brethren, laid before you at the last meeting as the proof of my misconduct.

In entering upon the important duty to which I am now called, I dispute not that it is the duty of the Board, entrusted as they are at once with a stewardship from their fellow christians, & a still more important stewardship from their Lord and Master, to examine my whole conduct with the most scrupulous care, and the most solemn sentiments of responsibility. And if I fail to establish the propriety of my proceedings, I refuse not to suffer the painful consequences of my own wickedness and folly. Nevertheless, sir, I bespeak and I expect, from yourself and your Revnd & Honble B^{d} that kind, candid & fatherly attention, which I may justly claim from the relation which I long sustained to you. Pledged to encourage and aſsist me by your every ability, having animated me by your kind and generous patronage to enter upon a work of difficulty and hazard, I expect now that I am in circumstances of evident affliction, that you will bring your mind to the consideration of my caſe, as a parent, affectionate and just, sits in judgment on his afflicted son, with every desire to find him guiltleſs, though with a rigid decision to condemn if he be guilty.

While endeavouring to prove in regard to the matter in question the propriety of my proceedings, it becomes me to disclaim every idea that in those proceedings I have been free from sin; and to humble myself before the All-seeing God, while I vindicate my character and conduct before my fellow men.

Having dispatched these preliminary considerations, I now proceed to endeavour to vindicate myself upon the articles of disapprobation, and to substantiate my claim for pecuniary relief, under the following heads.

1 I shall give a detailed history of my difficulties with my brethren by which I hope to justify the course which I pursued and to prove that I "treated the reasonings proposals entreaties admonitions and expostulations of my brethren" with no neglect.

2. I shall explain my unsettled arrears for expences in India and endeavor to justify myself from the charge of extravagance in my expences there.

3. I shall attempt to vindicate my return from India "contrary to the opinions & remonstrances of my brethren and without any previous reference of my case to this Board."

4. I shall explain and endeavor to justify the expences of my return to this country by the way of England.

I am then sir in the first place to "give a detailed history of my difficulties with my brethren, by which I hope to justify the course which I pursued and to prove that I treated the warnings proposals, entreaties, admonitions, and expostulations of my brethren" with no neglect.

And here, sir, allow me, once for all, to profess that it is with extreme reluctance and distress that I enter upon this history. But if I am at last brought to the painful task, I have the consoling consciousness that it is the result of no measures of my own. From the beginning of our difficulties it was uniformly my opinion that all that transpired, was much more suitable to be buried and forgotten, than to be communicated, fostered, and remembered. And untill after the meeting of the Board at Hartford, I had ever hoped to succeed, by silence and forbearance in promoting their entire oblivion.

I make these observations, sir, because I wish them to stand in the very vestibule of this history, as a testimony that I have no wish to injure the credit and fame of my brethren whose welfare and honour I earnestly desire and upon whose names, except in making these statements, I have never cast a slur; and likewise as a testimony, that I have not been eager in vindicating my own cause to their disparagement, nor, unneceſsarily obtruded upon others, matters of a personal nature, and thereby afforded a strong presumption, as well that I was unsatisfied with my own conduct, as that I was actuated by unkind and unfriendly feelings towards thoſe, with whom I have been so unhappy as to differ. As I have at last entered upon this subject I shall use no reserve, but freely, and I would hope, fairly state every circumstance which I think neceſsary to place my own conduct in a true light. It must appear and I cannot help it, that my brethren have suffered in my estimation by the course they have pursued. Nevertheleſs, it becomes me to bear my testimony, and I bear it cheerfully, that they are good men, sincerely and honestly engaged, in carrying into effect wise and good plans; a testimony which I am able to bear from long and full acquaintance.

Previous to the arrival of brother Newell at Bombay, there was a perfect harmony in the proceedings of brother Hall and myſelf, and I do not remember ever to have entertained a doubt of his entire affection towards me and confidence in me. And I lived with him on the supposition that he approved my conduct, and without all that circumſpection which suſpicion, that we were not of one heart and one mind, must neceſsarily have occaſioned — a suſpicion which I learnt too late would have been of very eſsential service to me. I make this remark particularly with reference to our money transactions in which both myſelf and Mrs Nott were charged with certain aſsumptions, which my brethren afterwards frequently referred to as the origin of all our difficulties, and which (on the supposition that I should feel an extreme unwillingneſs) they have frequently said must finally, if there was no way of avoiding what would be so injurious to me, be communicated to your Board. Whether they have done it, my hasty review of the papers put into my hands at Hartford does not enable me to decide.

Origin of difficulties

the money which we carried from Calcutta to Bombay was in Sicca Rs. and belonged in about equal proportions to brother Hall and myself. When it was neceſsary that the money should be put into the hands of an agent for the purpose of exchange and deposit, I proposed to brother Hall that he should go and transact the busineſs. He very kindly said that as there were some articles of furniture to be purchased in which I was more particularly interested he preferred I should go and attend to both concerns. Accordingly I went, little thinking the importance of my undertaking, and little anticipating the mighty oak which might grow from so small an *acorn*.

As it appeared on counting, that a part of the money was in *arcot* Rupees, which are of leſs value than *Sicca* Rupees the agent gave only a temporary receipt of the number of rupees specifying that they were of different values. This receipt, as the money had been actually received at my hands, was made out in my name, and I confeſs myself chargeable with not having thought of the impropriety of receiving it, and declare I had not the slightest thought of being honored as the sole or ostensible manager of the funds. The final receipt was eventually made out in my name, and sent in, without any direction or knowledge on my part, and was kept by me as a security for the money, without any idea of privilege on the one hand, or of injury on the other; & with much more of the simplicity of a child, than I should be likely to have in managing similar business again.

The business of the family, I need not say, fell, naturally, without any attempt at diverting it from its proper channel, into the hands of me and Mrs Nott, and those things were procured by us for our mutual comfort which we supposed, and which we now suppose met the wishes of us all. When money became necessary I sent and procured it, though without the formal request, yet, with the general knowledge, and I supposed _choice_ of Mr Holt, who invariably came to me when he wanted money, with which as he took it I uniformly charged him, and felt answerable to him for the amount of the money which lay with my own belonging to him. Thus, sir, we lived, till the time of our escape to Cochin, by which time our money was quite or nearly expended — unquestionably leaving me in Mr Hall's debt, as in addition to all the expences of Mrs Nott's confinement, preparing clothes for a young child in a hot climate, and other expences which Mr Hall had not to incur, were the preparations for sea for my wife and child, two more persons than Mr Hall had to provide for.

On our arrival at Cochin, a trivial circumstance, providentially placed the money matters in my hands again. Being both tired and hungry I was longer in finishing my dinner than Mr Hall, who proposed to go on before me and prepare things for our embarkation, and desired me to go and arrange the business with the persons from whom we hoped to receive money, as soon as I had done my dinner. I accordingly went, and drew a bill on the house of Forbes & Co. in my own name and received as its avails three hundred Rupees and thus had an account opened with another house in *my own* name with quite as little design as in the former instance.

On our return *we* as I should then have said (supposing that we had a common interest, and unaware that I expended faster than my companion approved) but as I should now say, *I* was out of money and went on drawing upon our credit upon Mess.rs Forbes & Co. in my name. Thus, sir, our money matters proceeded till the arrival of Brother Newell whom we both met with the greatest joy and I believe with little anticipation of the difficulties which we were about to encounter. Within perhaps a month, after that event information arrived of the receipt of a remittance to Calcutta which it became necessary to draw for, and deposit in Bombay. A bill was drawn by each of us for the sums to which we were respectively entitled and upon receiving the avails our agent sent a receipt in my name in which he acknowledged the sum to have been the avails of three bills drawn by Mess.rs Newell Hall and Nott which I safely deposited.

Immediately upon this I prepared a bill on those friends in favour of Mess.rs Forbes & Co.

to defray the advances which they had been making on my account which were about one hundred Rupees more than the late remittance to me. This bill was prepared with more innocence than wisdom, and I showed it to brother Hall expecting none other than his immediate approbation; when, with an air that made a deep impression upon my mind, he asked, if I had not made a draught beyond my own claims. As you will naturally suppose, sir, I disclaimed all intention of doing that which was improper or unpleasant and professed myself willing and I believe without stating any objections, that the business should be managed as he desired. He insisted however, as I understood, that the bill I had prepared should be presented, ~~and presented~~ and my suspicions, of what I afterwards found the true state of feeling which had been roused for the moment, subsided, and I continued in the old beaten track. Thus, sir, I continued to act, till the following circumstances brought the matter fairly in my view, and led to an entire change in the management of our money concerns.

On the first day of April 1814, when it was necessary to obtain money for our domestic concerns, which were incurred under the co-management of myself and Mrs Nott and which we supposed were at once agreeable to their wishes and far from extravagant, I asked, how much money do we want? Mr Newell said I want 60^{Rs} (if I remember right) and Mr Hall I want ^{Rs}40. Upon this I sent to our funds for the sum which was necessary to meet our other wants, and these w^{h} were mentioned. When the money was brought the messenger put it all into the hands of Mrs. Nott who managed the domestic concerns and who accounted to me for the money she received, who immediately handed Mr Newell his 60.Rs and Mr Hall his 40.... Within a day or two after this transaction brother Newell introduced the subject to me as of the most serious nature and stated that his feelings had been much hurt by the manner in which he had received his own money from Mrs Nott, who he thought assumed a great deal upon herself to be managing the money concerns of the Mission. I told him that nothing had been farther from either her or my intention than to assume the management of Missionary business and that the particular act of which he complained, had not hitherto occupied a single thought of my mind and that I presumed it had been done in the most perfect simplicity by Mrs Nott, who supposed her-self doing what he desired. The crime I did not see, and I presume I made no confession, but professed myself willing that any plan should be adopted for the management of our money concerns which might be agreeable to my brethren.

In the conversations on this subject, it appeared that brother Hall had the same views and feelings. The subject now was brought to a crisis, and the question was to be settled how shall our monies be managed. The brethren appeared to suppose that I felt deeply interested in retaining them in my own hands, not for the purposes of fraud but reputation, and argued strongly against it as it placed the influence of the Mission in my hands, and made me the ostensible head. I replied that I was not conscious of wishing or expecting that result and professed myself willing that it should be taken out of my hands. This it seems was designed & considered as presenting a pretty heavy claim upon my self denial, and, apparently, in order to mitigate my trial, it was proposed, that the honourable office of drawing upon our funds should be held in quarterly rotation. To this though I had expressed my readiness to agree in any plan I thought it proper to object in such terms as these: I am perfectly willing to be dismissed from my post in the business, and that either of my brethren should manage the funds, but it must certainly make us all ridiculous to adopt the proposed plan, by which we shall tell our friends that it is indispensible for us all to share in a privilege of which they will not equally with us estimate the value. I believe my observation produced some impression on the minds of my brethren, for the plan was relinquished; and in the result brother Hall formally entered on the duties of the office by an unanimous choice.

The transactions now detailed have their importance as they characterize the proceedings of the brethren, as they were frequently referred to as the origin of subsequent difficulties and as my brethren imagined that no small part of my opposition to their proposals resulted from a personal offence at this first impediment to the gratification of my aspiring dispositions. When you consider the trivial nature of the circumstances themselves, and my professed willingness to yield the point at once, I cannot but suppose that you will imagine that an undue concern on their part indicated a disturbed state of feeling, and prepared them for prejudices & mistakes in their subsequent conduct. In regard to myself Sir, I am ready to confess that I carried my confidence too far in regard to these money transactions, and in things that I have detailed presumed further than considering the general principles of human nature was judicious, without an explicit understanding. And I am free to say that undertaking

were I to enter upon a similar undertaking again, either with the same or other associates, that I am too well taught by experience to pursue a similar course again.

Without being able to be precise as to dates, it was at this time that my brethren first stated their opinion that there had been a great want of economy in my proceedings, objected to our mode of life in our common family — declared their views of mine and Mrs Nott's assumption of family management, and expressed their wish that the domestic concerns might in future be directed by the brethren in quarterly rotation. To this proposal with professed and real readiness I assented, as did Mrs Nott likewise, tho' the brethren ever seemed to believe it was with great reluctance and with feelings which naturally gave rise to our subsequent conduct

At this time we settled our pecuniary affairs and when it appeared that I was in debt to Br. Newell Rs 126. At this time too it was that they expressed their entire dissatisfaction with all Mrs Nott's proceedings in the management of the family

All these things, Sir, made us the more willing to relinquish the station of responsibility which we saw it was impoſsible for us satisfactorily to fill; induced me to make known all the difficulty concerning the money affair which for several days I had concealed from Mr. Noll; being unwilling to bring so unpleasant a busineſs before her. When she understood the whole caſe, she revolted altogether from any further reſponsibility in domestic management, ~~but~~ offered to execute any particulars which they might aſsign but nothing responsibly. The brethren considered this as the result of displeasure that she could no longer have all the power which she had so long enjoyed.

——— urged her to take her proper station— do the busineſs which they should aſsign— submit to the direction of the body in the whole routine of domestic economy— follow her own judgment in regard to particulars, in which if she erred the matter was to be convaſsed by the Committee of the whole and their deciſions reported to her by her husband. This holt could not be prevailed upon, nor was she urged by me, to assume a responsibility in a system in which she could have no rule of duty— and which was manifestly to be under the actual guidance of two single men who had already been as we thought much displeased with her alledged assumptions; determined to acknowledge no Lord but her husband—& to manage the concerns of her own family as well as she could in her delicate ~~station~~ situation. This conduct the brethren considered as the height of obstinacy in her, and from this hour seemed to have adopted the idea which will not unfrequently appear, that J, (whom they had always found rather disposed to yield than to persist) was in fact under the most distressing of all authorities which Brother Newell denominated, *petticoat government*. — It was I believe, sir, previous to the full development of these views and feelings which I have thought necessary to describe, that we had our first discussion concerning our plan of polity in which I proposed the common stock and my brethren the reverse; and that we came completely, as to the past and in expectation of the future on to the well understood principles of debt and credit The adoption of these principles making the maintenance of my family, entirely a *private concern* would of themselves it should seem, have set me at liberty to make such efforts to provide for their wants as my own judgment directed. For this I supposed myself to have the actual consent of my brethren, and having that consent I rested satisfied with the situation in which by their decision my family was left.

How long I might have remained ignorant of the truth that the deſign of my brethren was for the good of the Miſsion to control my expenditures by their own views, if Providence had not brought to light by new events it is not easy to tell. I soon found, however, that having conceived that I was extravagant and aſpiring it was their fixed determination to control me. In this I was not miſtaken, for it was eventually declared by brother Newell as the governing motive at first * in rejecting and at laſt in propoſing common stock. But I could not submit, in matters of serious importance unconditionally, to the views of others. I had sentiments and reſponſibilities of my own and I have been thankful to God, that in a case of great trial, he gave me ſufficient independance to act according to them, and preserved me from rashly giving any pledge which should have compelled the reverse.

That diſpoſition in, to which I have now referred, I did not early diſcover. I have a thousand times wondered at my blindneſs which reſulted

* conversa
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from, I think I may truly say, simplicity of intention and a great confidence in my brethren. The circumstances which fully diſcovered their diſpoſitions and intentions, are fully detailed in my letter to them, dated May 6th 1817 which is in the hands of your Committee. The substance of that letter is as follows:

In our first attempts to form a plan of polity or social order in April 1817 I propoſed without limitation or condition i.e. with full confidence in my brethren the plan of common stock. To this plan the brethren objected and propoſed that each individual should have at his diſpoſal whatever should remain in his salary after paying his proportion of the common expences – i.e. expences common to our domestic eſtabliſhment. The plan of settling thoſe expences had formerly been to pay each in the proportion of our salaries; a plan which I understood at the time of this proposal was to be continued. In this I misunderstood my brethren, who afterwards determined that each should pay his equitable proportion which we all agreed should in my case be one half. To the plan of my brethren I aſſented without complaint – And at the same time understood my brethren to assent that any brother should on this plan be allowed to appropriate the avails of personal labours according to his pleasure. Brother Newell expressly granted me that liberty in respect to the services of Mrs Nott. In consequence of that concession at a time when circumstances led to it I mentioned the project of a school for Mrs Nott. At first my brethren objected from prudential considerations. Their principal objections were however to the plan of a private school, and private acquisition. When I discovered this, I disclaimed all desire to command any avails longer "than I was considered as an individual who was to provide for his own wants and added moreover, that should the avails of Mrs Nott's school ever be more than enough to satisfy my debts and my monthly expences the overplus should be most freely given to the service of the Mission." Without any suggestion of altering the plan they had adopted my brethren established as a principle to which they urged my assent "that no individual in any way attached to the mission should do any thing for private emolument." To this I replied on mature deliberation as follows

That as far as my own conceſsions are concerned I feel myself bound by my duties as a husband & father, to consider Mrs Nott as at perfect liberty to pursue any plans which she may think proper for the support of her family, untill such time as I know what provision is to be made for its support in our arrangements as a Miſsionary body.

Though compelled by circumstances to make this fixed objection to the principle of my brethren, I did not rashly hasten to an actual breach but explicitly said – "That I did not present it (my objection) as a determination how on further consideration I should think it my duty to act, but how I meant to reserve to myself as far as my own conceſsions were concerned the liberty of acting". All this while my brethren, still, strenuously oppoſed to the plan of common stock, took much pains to show me "that the plan they had originally proposed amounted to the same thing as that of a common stock, providing for all common expences and furnishing a regular stipend for each. While at the same time I understood it to be kept distinctly in view, that the private wants of each, were *entirely* dependant upon that which should remain of his salary after his paying his part of the common expences. — I, however, was taught by experience, as the brethren knew, that the plan *might* be inadequate to my real wants and indeed render it an absolute problem, whether I should ever be able so to settle my arrears, (more than 900 Rs) as either to pay my part of common expences, or to have a pice in reserve for my private wants." # Even had I not been at all in debt "I had no certainty that I should have remaining for my real wants one half a supply." On the supposition that we were not to pay to the common expences in the proportion of our salaries but in the proportion in which expences were actually incurred (the plan actually adopted) I had the appalling prospect that "if on the one hand my part of the common expences were greater than the proportion of my salary was to *diminish* the overplus for my private wants that on the other, those private wants would probably for the same reason be *as much* greater than the proportion of my salary. *So that* *my remainder*

This I afterwards believed was the very predicament into wh. my brethren wished to bring me, that for the sake of my future expences I might be entirely dependant upon them.

was neceſsarily to be always in the inverſe proportion to thoſe wants which it would have to ſupply."

In theſe circumſtances it was, Sir, that I brought forward in the letter now under consideration two propoſals equally offenſive to my brethren. The one a conditional common stock — and the other, a complete reservation of my private rights — in terms that my brethren could not mistake and which should they ever be known I believed would justify themselves to reasonable men. I said theſe propoſals were equally offenſive to my brethren — The one because I *presumed* to offer conditions, and the other because I *preſumed* to reserve my private rights — The remainder of my letter is taken up in stating thoſe two plans.

The plan of common stock with its conditions was as follows:

"That all our salaries, avails of labour and all presents, constitute that stock; — that in case of its adoption all expences incurred for the common uſe of all be defrayed from the common stock, without regard to the proportion in which they have been incurred, or to that in which the means are furniſhed.

"That a monthly stipend manifestly more than adequate to his wants be allowed to each missionary (whenever the funds shall admit of this) that he may have wherewith for those necessary expences which it would not be pleasant to discuss, and to dispense individual charity according to his wish". At the same time I consented that until our means could be increased by some suitable method, I would share in the proportion of our salaries, in any sum they might think proper to devote to stipends "however inadequate it might be to my wants". I made the proposal with some limitations.

1. I claimed to know definitely, what they would consider necessary for the private wants of my family, and on what principles my stipendiary allowances should be increased. This I claimed;

1. Because as single men it was difficult for them to realize the wants of a family.

2. Because I had observed a real difference in our views.

3. Because brother Newell had remarked that everything ought to be at the disposal of the body which was not necessary for the common expences and absolutely requisite for each individuals

private wants" #

I claimed, likewise, that Mrs Nott should be allowed to teach a school. This I did because brother Newell had said, "It is not certain that *we* shall think it best for Mrs Nott to have a school at all". I likewise claimed, that she should in that case be allowed what she should think necessary helps and offered that she should state her views for their satisfaction. All along, sir, it appeared that the care with which I guarded my proposals originated in in my new discoveries of their views.

The remainder of the letter contains proposals on the supposition of reserving my private rights and closes in the following manner —

"I beg you to give what I have written a careful consideration and if I have misapprehended you, to state in writing in those particulars wherein I have seen difficulties from having misunderstood you

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I beg you to consider how the operation of this principle, in the hands of single men *prepossessed* with the idea that they are extravagant must affect a family.

, what is the true bearing of your views. If I have been mistaken, it will be my joy to stand corrected. And now may the promise in which we trusted before we left our native land be fulfilled to us, "Lo I am with you always even to the end of the world."

I could wish, sir, that you would attentively read the letter alluded to, which was forwarded by my Brethren, and I am sure that nothing but the full conviction that I was criminally extravagant will induce you to doubt the propriety of the stand I took. I believe, sir, that the letter bears the marks of cool deliberation — of backwardness and timidity rather than of rashness and precipitancy. I believe that it bears the marks of calmness of temper and an unwillingness to differ and a conscientious regard to those domestic duties with which God had entrusted me. Regarding those duties I acknowledge it without remorse or shame *I did assume the right* of judging what was necessary for the wants of my family, an assumption to which I was absolutely reduced by the determinations of my Brethren which I clearly foresaw might bring the most hurtful consequences. Nor did I believe that in reserving that right in my actual circumstances I was any more likely to violate the expectations of the Board than my own duty or the principles of common sense. It could not be supposed that it was ever their intention that only one half of the salary of a single man could be sufficient to support the wife and children of a married man unless his having a family might contribute in some way or other to their support: i.e. unless it were to enable him to make his £150 to 200 or 250 — which might be done either on the private system in a private way or on the principles of common stock by turning the income of a family so far as might be necessary to the relief of its wants. Should it be the case, that a family would not afford additional means then evidently it would be necessary to increase their allowance.

By this time my brethren clearly saw that I should never recede from the reservation of my private rights unless they would agree to the plan of a common stock, and of course that their only way to prevent my extravagance and assumption (for I am willing to use the words which they would probably we, were they to narrate these matters) was, as they could always command the majority, to accede to my proposals, and kindly take my family at my own suggestion upon the shoulders of the mission. This was a condescension which I did not expect and I was equally surprised and delighted, when I found them coming forward with proposals for common stock.

To the several articles of a constitution which they proposed, one by one, I gave a _cordial_ assent on the condition that we should eventually adopt the plan which on my part was to depend upon their meeting my conditions as specified in my letter. Instead of meeting them my brethren never mentioned them and I of course negatived decidedly and unalterably circumstances remaining the same, the general question, "Shall this be the system or not?

Thus, it, was I brought, as I thought, by _invincible necessity_, first to assume the principle of a private right to determine and provide for the wants of my family, till others would provide for them, and in the second, when I found my brethren would not do it, to negative their unexpected proposals for a common stock — for I now learnt that these proposals of my brethren apparently so condescending were only a lure to the evils from which I had but just recoiled.

After I had given my negative my brethren disappointed that I would not come to their terms on either plan, pressed me with great earnestness to give my reasons for my negative and blamed me because I refused. Whether I should give those reasons I very seriously considered and was convinced that a repetition would answer no good end but would excite much useless discussion and opposition. Especially, as whatever I must say would necessarily have a personal bearing. That my motives and conduct, and that the views of my brethren may be more fully understood I shall now make some extracts from records kept by me at the time. From the 10th of May I kept a regular record of these important matters This I found necessary for my own peace of mind and to enable me to pursue my other business without distraction. I felt the importance of my situation and my mind was agonized with the idea of being obliged to dissent from my brethren the members of the body of Christ and my resolution was apt to be shaken by the severity of their reproofs.

My reasons for not signing the constitution, and for refusing thenceforward to give any reasons for my refusal were as follow. To avoid prolixity a part only will be extracted.

"Reasons for not signing constitution May 10th 1814.

"1. The conditions on the fulfilment of which I had professed myself willing in my paper of the 4th inst. to unite in common stock had not one of them been fulfilled: nor had a single point been mentioned which could lead to my satisfaction

"2 If it were said that I ought to have brought those particulars forward to notice in the form of proposed articles for the constitution, I observe, that as I was not freely met, in regard to those conditions, it fully satisfies my mind that they have not that confidence in me nor those dispositions in themselves which ought to exist previous to uniting in common stock. The conditions proposed were of such a nature that I could not wish to carry them by urging — really to cause me to desire such a union they must have been freely granted.

“3. In regard to the first I see no reason for thinking that I can make any proposal which will be acceptable. The rules made in regard to common stock are those to which I have no objection; but they do not touch my difficulty, which does not regard the proportion at all but the absolute sum — which I wish to be enough to satisfy the wants of a feeble wife and female child &c. Nor could I be explicit in regard to that sum. I could not feel able to say any thing less, considering what I know of them, (my brethren) than that I should want to feel certain of receiving what I should think myself to require on further experiment. I cannot consent to leave it to a majority of two single men, whose views differ from my own and who think even now my wife and self extravagant; for I have no doubt but already my wife's health has been materially injured since we have been in Bombay on account of our straitened circumstances ——

6 "I do not see it best to declare my reasons for not signing the constitution, since I have nothing to say more than I have already told them, in writing except a few other things which their inattention to the former seems to imply they would equally neglect; and of course, would rather have a tendency, to set us farther apart, than to bring us nearer together.

What I have said above satisfies my own mind that I should do wrong to give up the care of my family by signing the proposed constitution. Did I suppose I could bring forward a constitution to which we could all agree I would gladly do it."

Thus far the extract. From conversations with my brethren about the same time I shall make one or two extracts which will further serve as a specimen of the existing state of things

"May 14 ——— ——— ———

—— "He, (brother Newell) & brother Hall were about determined to send home the constitution with an explanation of circumstances to the Board — (He said) that he should state those disagreeable things (one I suppose my assuming the direction of family and money matters) which first began our difficulty. This he twice mentioned and I twice replied that I had no personal objections. —— In stating to the Board the beginning of our difficulties he should say that their steps at that time gave offence— This I replied is perhaps more than you will be warranted to say.

" 16 — I have just had an interview with the brethren. They again pressed me to give my views &c, and I again declined, repeating only that I did not see it my duty at present, to enter into any obligations and that my desire was to do that which was most pleasing to them, and in the course of conversation, that I thought I would never act without a thorough consideration of my connection with them. Brother Hall endeavored to impress upon my mind, that in all compacts, there must be much to give up, and likewise the probability that our difficulties arose from a want of that self denial wch as missionaries we ought to have. ——

Brother Newell expressed a wish that the Board were on the spot to settle our difficulties. I replied that if they were, an honest man would not feel himself under obligations to do what he should not think to be right. Brother Newell asked what we must do? I replied agree to differ— It was said that we should injure the cause here if our discussions should be known: to which I replied to this effect..—

It can do but little harm that we do not think alike provided we can consent to agree in feeling— that we need only be considered now as on the simple ground that we chose each to manage his own affairs. Brother Newell said that there was more in regard to me: That I had all along conducted in a very singular manner, but most of all in at last rejecting the very plan which I had advocated at first. To this I made no reply; but am indeed astonished at their professed ignorance of my reasons [illegible] when they have not met one of my conditions so explicitly and fully stated on paper — — —

“Nothing that the brethren said gave me

any reaſon to think that there had been any such alteration in the views of the brethren as could make me willing to commit my family to them, unconditionally or that they would grant the conditions on which I should feel it my duty to insist. I know that God may bring to paſs such an alteration as may make me willing to propose a plan or amendments of a plan. But surely, while they do not mention the conditions already on paper, I cannot see any advantage in bringing them forward again or in mentioning additional ones. What brother Hall said this evening concerning self-denial leads me to suppose he would think it duty to restrain me within bounds of self denial to which I should not feel willing to say the least, to bind a feeble family in a hot climate."

With this Sir, I shall close the view of my conduct up to May 16th the date of the last extract. You will bear in mind the fact alluded to in the extracts which have been given that Mrs Nott and my child were at the time under consideration in very delicate health and you will not then wonder that the subjects discuſsed were viewed by me with very great interest, and studied with very great care. I cannot but hope, sir, that the history already given will convince you that I had an evident call to judge for myself, and unless the charge of extravagance is very clearly made out that my brethren proposed what I wisely refused and what you would have done yourself had you been in my case.

You will perceive in the preceding narrative the following facts — viz.

1 That I was originally desirous of a common stock and that unconditionally.

2 That a proposal for common stock on my part, was negatived by my brethren.

3 That at the time my proposal was negatived I was more than nine hundred rupees in debt.

4. That supposing I had their consent, I proposed at a time when circumstances led to it, to assist myself by Mrs Nott's services in a school.

5 That my brethren vigorously opposed that proposition, while at the same time they persisted in refusing a common stock, and adopted the rule, that I should at that time pay of common expences as much as they both, while my salary was only three quarters as much as the sum of theirs. — a rule which I declared

in its future operation, would render the means of providing for the private wants of my family always in the *inverse proportion* to those wants.

6 That they manifested a decided conviction that my expenditures had been extravagant and plainly discovered a disposition to limit them in future by their own views.

7 That having discovered the difference in our views, and remaining unconvinced that my own were erroneous, and being still desirous of common stock I proposed as an alternative to the reservation of my private rights, a second time, the plan of common stock on expreſs conditions.

8 That my brethren suddenly changed their ground adopted the plan of common stock but without *noticing* the conditions I had proposed

9 That as the conditions I had specifically stated had been unnoticed and unattended to, ~~that~~ I inferred that their change was only that of their plan of operations in order to accomplish the result which I had openly endeavored to avoid

10 That having clearly stated my views in writing I thought it best that all conversation and diſcuſsion

should cease on a question on which they perfectly knew my views.

11. That instead of using the private rights which I held in reservation, I declared my intention for the present to conform to their wishes in point of fact and professed that I should do it cordially.

These things Sir, I wish you distinctly to note here, since in a complicated subject like this as well as in the acquisition of all other knowledge it is necessary to proceed step by step, and to have a settled view of one point before we proceed to another.

The following letter of Mrs Nott to the brethren has so much connexion with our affairs and with the feelings of the brethren towards her, that it seems necessary to introduce it before proceeding with my own account. The occasion on which it was written as will appear by reading it, was on their objecting to her having a school after having previously decided that the principle of common stock should not be adopted. For the information on which she grounded her conclusions I am entirely responsible. When I first found that my brethren were much displeased with her and myself, I thought it wise to say nothing to her on the subject. When I found that their displeasure was not confined to a single action & that she was liable perpetually to incur it, I gave her a complete statement. From that statement, and from the fact, that they were determined to limit our expenditures by their own views and not to allow her to do any thing for my relief from embarrassment, or for provision for her own wants she drew the conclusions in the following letter.

"May 3d 1814

"Finding the confidence I placed in Mr Newell and Mr Hall to be disagreeable to them— I can assure them I have now wholly relinquished it.

While I indulged the visionary notion, that it was what they wished me to feel I was happy in it. being so like in kind and falling so little short in degree of what I have always felt for my own brothers that it cost me no slight struggle to give it up. The contest was so strong, between my sense of the propriety of doing it, and my inclination not to do it as to materially affect my health and I finally parted with it attended with many sighs and tears. But I have done it; and find a remaining peace and tranquility which I feared might never more visit my agonized heart.

Having been directly and indirectly cast off, as one in whom they have no concern and seeming to wish I may have no concern for them, I have for a short time turned my undivided mind to the care of my family. I mean to pursue those studies with double diligence which both my husband and myself think the best calculated to fit me for usefulness— particularly for usefulness to my child.

With the desire of relieving my husband from debt— a debt contracted altogether on my account—

and leave him unshackled with care and anxiety and at liberty to pursue the great busineſs of his life, I began to think very seriously of taking a few scholars. My husband proposed it to them, expecting no other than their entire approbation, except the poſsibility that some doubts might arise in their minds respecting the propriety of such a thing in this house.* After repeatedly hearing them expreſs their strong aversion to engaging in a school themselves and adding to this, what Mr Newell once said to me when I expreſsed a wish to take a school "Why don't you: we have no objection to your doing it tomorrow". I had no ground for believing there could exist any other objection than what I have mentioned. Persons whose ability to judge, I never till now heard questioned, have aſsured us there is no impropriety whatever – and one of them, the confidential friend of the Governor, said, he thought his Excellency would be pleased with it. Never, till I considered their taking scholars to board, almost out of the question, did I think

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* The Admiral's house where we were placed by Gov^{mt}....

of having any thing more to do in a school than som
little part which they should point me to, and then exercise a mother's care for them when out of school.

"I am taught by the most unequivocal conduct & language that the most trivial regulations, even those relating to the science of eating, are something in which I have no concern. Every plan is laid without a thought of my comfort, not without however aſsuring me I am at liberty to employ for my family what help I please. I freely acknowledge this is all I can claim; but the brothers and companions of my infancy were wont to consider in all their plans, my feelings, and my very delicate health. I don't complain, but I would beg to urge these things to show the propriety of my being left at liberty to take care of my family in the way most agreeable to myself.

"I sincerely regret that I have succeeded so illy in my attempts to please them, and make them comfortable. It will still be my happineſs, if I can in the smallest degree serve them — lighten a single care, or soothe a single sorrow"

(Signed) Roxana Nott"

This letter excited very great displeasure in my brethren Hall and Newell who were for calling me to account for allowing my wife to write such a letter. They insisted upon knowing whether it was done with my knowledge and advice, a point on which I thought it wisest to leave them to their own conjectures. At first they refused transacting any buſineſs with me. I told them that if Mrs Nott had given them offence their buſineſs was with her, and not with me; and I advised them to go to her for satisfaction. They proceeded to buſineſs after I had distinctly stated (and not before) that I did not consider myself answerable for what Mrs Nott had written. By which my object was if poſsible to make my brethren treat Mrs Nott as a distinct individual having both an existence and responsibility separate from her husband, and to stand perfectly neutral, till the buſineſs aſsumed a more proper attitude. — The following is Mrs Nott's record of conversations with Meſs.rs Hall and Newell on the subject of her letter. —

"May 7th Mr Nott told me Mr Hall wished to see me alone: I gave my consent and sometime this Morng he called at my room.

"H. I have come agreeably to the direction of my

Lord and Master, If thy brother offend &c But I have to tell you that you have violated this command

(As the paper was directed to him & Mr Newell and beside it was handed unsealed by a third person

"Mrs. N. I did not think this rule applicable to the case. Your particularly cold manner for three weeks past, threw me at such an awful distance from you; I have not examined the case but I think in that (i.e. the manner of making known her views to the brethren) I was wrong.

" H. I presume you remember the first sentence of the paper.

Mrs N. " Yes very well.

" H. It appears to me to contain some dark insinuation that cannot be well understood.

Mrs. N. I think the sentence explains itself. I have once felt such confidence in you, as I feel in my own brother. Wherein I have acted agreeably to such a confidence I have been censured. Wherein I have acted agreeably to such a confidence as I feel in a christian neighbor I have not been censured.

H.— I think no one would understand it to mean otherwise than, that you have renounced all kind confidence in us

Mrs N. "I think no indifferent person could understand it so.

"H.— I have said all I wish to on that. "Having been directly and indirectly "cast off" &c" Have I kept your husband's salary from him— Have I withholden your food?

"Mrs N No one knowing the circumstances would think I meant that. My particular meaning is—

"H. I wish you would hear me— Have I turned you out of doors? &c

"Mrs N If I may speak I will tell you. My chief thing in view when I wrote that, was what Mr Newell said when you proposed an alteration of the servants and when Mr Nott said "Mrs Nott cannot do as a woman can bred in the climate. Her health besides is very delicate Mr Newell said "we don't wish Mrs Nott to do any thing. A woman in this country has nothing to do, but direct servants. She is of no manner of use. An establishment may do just as well without one as with one. He added Mrs Nott may get what help she pleases in her own family

" H.— I do not answer for my brother. The statement is entirely wrong. I wont deceive you.— It is a falshood.

"Mrs. N I don't think myself cut off in those respects which you mention, but——

" H— I have said all I wish upon that.— I am taught &c (Here he referred to the conversation of 16th April and said I declined doing any thing*)

"Mrs. N. From the 16th April till now I know nothing of the family concerns— what stores there are— nor whether you wish me to give any directions to the servant— or leave to go out when he comes and asks me. But from the fear you would think it an over nicety I have never sent him to you.

" H— There have been no regulations and you are guilty of falshood

Mrs. N. Be it what it may I know nothing of it.—

H— I have said all I wish to say upon that sentence— Every plan &c

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* The conversation referred to is that described by me in which Mrs Nott refused to do any thing actively and responsibly and consented to do all the particulars which my brethren should prescribe.

of Mrs. N

My mind was impreſsed with what Mr Newell said to my husband.

"H. Did I not consider your comfort in consenting to remove from the house which we had for 20^{pr}.. (Feb. 1813) to one double the expense? Have we not considered your comfort in taking the management of the family concerns upon us?

"Mrs. N Yes it is to my comfort you have done it.

H— How do you reconcile what you have said about having been told you was not expected to do any thing out of your family and asking leave to manage your family agreeably to your wishes?

Ms N. I placed these so, that you might see the contradiction of your words and actions. Your manner too, for three weeks past has been such towards me that I was afraid you was unwilling I should act towards you as towards my own brothers. My feelings had been tried. On slight subjects I have given what little information I could and it has been disregarded or laughed at.

"H.— I must be allowed in such things to use my own judgment. Indifference is often the best way of showing diſapprobation.

Mrs. N. I am very sensible of a real or affected indifference (He seemed greatly pleased that I had observed it:)

"H. My conduct towards you has been such as I have never shown any other woman. Your conduct in the management of affairs has been the farthest from female propriety of any woman with whom I have ever been connected.

"Mrs. N. Will you be particular?

H. You give your opinion as if it must be attended to before any body's — In family worship you have often, when it has been my turn to lead in devotion spoken, when I was going to speak and so prevented me

"Mrs. N. I never have known any family where it was thought an intrusion for any one to make a remark; even children.

" H. — I have never known such to be the case in any family where I have been.

"Mrs. N. For three weeks past I have suspected every thing, and with the rest that I talked too much to please. I have therefore talked less but to avoid the appearance of obstinacy I have said a little.

H— You are the most ungrateful creture I ever knew.
Did I complain of paying part of the expences
which were incurred by you, when I was gone from
Bombay, though they equalled the expences which
were incurred when we were alltogether.

(You drawed, without limitation, on my money
(I had the offer of money at the time through Dr
Taylor, from Mr Colder with liberty to pay it when I
chose. My husband too at this time had paid
Mr Hall).

Mrs. V.
I am very sensible of all you have done for me.

(61)

" H. Your husband, yourself and child receive their daily bread from us – (This he repeated several times)

" Mr.N. This is what I supposed you felt as a burthen and I feel it my duty to maintain my family as far as I can.

" H.– You have embarrassed, as you have confessed, your husband and consequently the Mission

Mr.N (It is a fact which I state. You see no confession for it was no fault.)

" H.– There is great danger of your being more of an injury to the Mission than help, and in spite of your professions in leaving your native country you are in danger of eternal misery. I have dreaded the time when the family affairs should be taken out of your hands – they got there he did not know how – and this difficulty has arisen from your wish to retain them You appeared very angry at some enquiries I made at the time of settlement.

Mr. N.
I was angry — but it was your suspicious air which excited it — and which you had seemed to feel for some time towards my husband. You don't know me if you think it was any thing else.

"H. I have now done all I can. If there were a church I should proceed. But as I cannot go any farther now I am ready to forgive you I urge you to examine yourself and see if you have not been guilty of a sin and are not willing to see it. I hope I have been dispassionate"

I hope you have. —

"14th Mr Newell called and conversed about "the paper". He talked two or three hours. He wanted to know what kind of confidence I meant. I repeated what I have said before. I told him he appeared dissatisfied with every thing I did for him

Newell. "Will you be particular?

Mrs N. You remember the cloth and a thousand little things in the course of the day.

"Newell. You will not come to the point so I will.

Here came in the money scrape which I had not thought of:")"

The remainder of Mr Newell's conversation was to induce Mrs Nott to say that she had drawn a wrong inference from his expressions. He called me in to give my opinion and the conversation finally was broken off short, by my saying I thought her inference correct.—

64)

In my letter of May 6th and in the subsequent conversations which have been already quoted, you will recollect that I avowed the intention of conforming as long as possible in point of fact to the wishes of my brethren. The next step, therefore, on my part which was a new proposal for a private school in connexion with the Mission family within the short space of three weeks may not a little surprise you. The history shall be given by a transcript from original records.

"17th May — In the afternoon of this day brother Stoll spoke to me on the subject of our future plans. He observed that he was opposed to the principle that an individual should be allowed to do any thing in a private capacity. That he and brother Sewell considered Mrs Stoll's having a school as an evil only so far as the establishment of a separating principle was concerned; — That in comparison with inactivity it was perhaps desirable that she should even now take a school and even in the present house — that they pretended to no authority over me, and ~~that~~ if I thought it right for me to act on those principles that after I began they could have no further objections to my entering on any plans of my own; so that if I chose I could enter on a school immediately or go to Tannah or to any other place.

"These things astonished and pleased. I had had good reason to think it doubtful whether they would consent at all to her having a school. I had made the allowance to her, one condition of union: not a word had been said or offered upon it. When I refused to sign that constitution which ~~left~~ unfulfilled this, one, of my conditions I was told over and over again that I refused to agree to my own proposals without giving my reasons — The subject is unnoticed for a week and then they come forward and speak as above. Brother Hall added

"So that you will never have it to say, if you are enquired of here, or to represent it in America that the reason why Mrs Nott does not have a school, is our opposition to it. For we do not oppose it: we only oppose the principle and think even a separate school better than inactivity. When he spoke in such terms I could almost have resigned myself to that constitution "It almost made me cease to wish to continue separate, and it has certainly excited in me the hope that I may hereafter find their views such as to be willing to cast in my lot with theirs and to say let us all have one purse ——

" Brother Hall observed, that notwithstanding we should not unite on the principles of common stock, yet we might notwithstanding in getting a house get one sufficiently large to accommodate us both, and agreed with me in saying that we might still unite in other respects. At the same time brother Hall proposed that he and brother Newell should enter on a school immediately, and proposed conversing with Mr Erskine on the subject the next day."

The conversation which has now been extracted from my own record made at the time, occured only, I believe the day before I left Bombay in company with Mrs Nott to spend a fortnight with a friend on the Island of Salsette. I now believe, from the light shed upon the subject by subsequent events that the concessions which were made by brother Hall were probably sincere, and resulted from the fear that we should settle on the subject of our difficulties (which by the way has never been our habit) with the friends with whom we were to stay and thus injure their reputation. At any rate either I entirely misapprehended brother Hall, or he, in the hurry of the moment made concessions, the precise import of which he afterwards forgot. Encouraged by what I understood brother Hall to say, I conversed with our friends on the subject of a school during our absence, which they were desirous we should undertake and on my return proposed the subject again to my brethren; when,

June 6th " Brother Hall supposed that all plans of this nature were at rest till after the rains, by which time he had hoped we should be better prepared for union in our plans. I replied that they were at rest, as it regarded me, till his conversation just before I went away to Salsette, which I told him how I had understood.

He now explained himself as only meaning that I was at liberty to act as I pleased on the principle and plan, of an entire separation; that he meant *to convey* *the idea* that in his opinion it would be best for me to go to Tannah. In consequence of the opposition I found I finally relinquished the idea of a school for some months.

You will I think, sir, easily perceive on making this conclusion and observing the difficulties attending any plan to help myself and convinced that my salary was very inadequate to my support, and at a time when instead of *curtailing* extravagances I had deliberately concluded that I ought to 11 *increase* my expences; and withal in debt, you will I say, sir, easily perceive that in these circumstances I must naturally be led to very serious reflection.

This was the period, sir, and these were the circumstances in which I wrote the letter to Dr Worcester on the subject of my wants dated June 10th 1814, which I understand was laid before the Board at their annual meeting Sept. 1815, and the prayer of which was not granted. A review of that letter will serve to show you, that at the time in which it was written, I carefully reflected on the subject of which it treats, and will unfold sober conclusions which you will readily conceive must have been utterly inconsistent with my submitting myself to the plans and views of my brethren. In that letter, sir, I declared my conviction, that the health of my wife had been seriously injured by our straitened circumstances, and my determination to live beyond my income, in the form and manner there specified. Besides writing to Dr. Worcester I likewise wrote to my father informing him that I should depend upon him & my uncle for assistance in the existing emergency should other means fail. I trust, Sir, it will not be thought an evidence of any want of respect for the Board, that I felt some doubt whether my request would be granted: as the Board could evidently have no personal knowledge of my situation and as there was a presumption upon the very face of the transaction that my views had not the approbation of my brethren. The event has proved that had I indulged sanguine hopes they would have been disappointed. Here I beg you again to pause and consider (excepting the matter of extravagance which must be presently separately considered) whether the circumstances of my case, I might say the guidance of an over-ruling Providence had not clearly led me as far as I had yet proceeded . . . . . .

I had not as yet given up all hope that we should be eventually able to unite in a common interest. I am now to detail some of the occurrences, which combining with all that had gone before prepared my mind for the ultimate decision expressed in my letter handed the brethren August 22nd # to give up all expectation of that event.——

which is in the hands of the prudent'l Committee.

As that day August 22nd commenced a new era in our affairs, I beg you will give a very particular attention to the narrative now about to be given. You will, I think, learn from it, among other things, that the disposition for interference in my family matters, which my brethren manifested, was of such a nature, and its operation so constant and in matters of so great importance, as to justify, and demand, the conclusion with which this section of history will terminate. I beg your attention to the following extract from my original records

"July 26th Mrs Nott being very ill, having again had a return of weakness by excessive fatigue, she engaged a European woman to come and help her. I went to the brethren and said, "Mrs Nott expects to have an European woman to help her, to come to morrow

Have you any objection to her being fed from our table? After a pause brother Hall said I have none. I then asked brother Newell who said he did not understand me. On my repeating what I said he asked what kind of woman. I replied of 45 or 50 years. He replied, I have nothing to say about this. If I should say any thing about things, I should have to enter into a general discuſsion which I do not wish to do now. I repeated that the woman was coming to morrow and that it would be neceſsary to know something about provision for her. He said that he had nothing to say about it. I replied that I wished to know how to feed the woman and left the room"

Tuesday 27th Brother Hall asked me if I expected to pay the additional expense which would be occasioned by yesterday's proposal. I answered surely. He said he supposed that I should not think my expences were before, leſs, than half the whole. I told him that I thought they were not. He said he did not know how I could justify this addition to my expences. I told him by the neceſsity of the case. He could not see how so many servants could be necessary; & when I repeated the feeble health of Mrs Nott as an indispensable reason for her having immediate help, he thought that if proper pursuits were followed for a female, ~~he thought that~~ so much help would not be necessary, & thought that Mrs Nott's health had been injured by excessive study of those things which would be of no use to a Missionary female— He particularized the study of Greek. I told him that it was my opinion that she studied Greek on an average not more than half an hour a day. He then spoke in general of other studies, but I made no particular remark on them and only said that she did by no means study excessively.

"He then spoke of studying Greek to the neglect of the language of the country. I told him that while we were in uncertainty of remaining here she had not studied it, but that of late she had made it her business to attend to it.

He spoke of the looseness of our affairs, there being no one to inspect stores &c. I asked, how after all that had been objected to Mrs. Nott it could be expected that she should have done it

" 28th

This day had a conversation with brother Newel on the same subject. ——

He observed that he did not see how I could justify the expences which I was incurring — Said that we had more servants than the most wealthy families in America. I observed that the propriety of the thing could not be determined from the numbers or to that effect. Well he said there were other circumstances to be considered. He said likewise that two of them were such servants as we have in America. I replied yes; now, since I had employed a European woman.

& mentioned the ill health of Mrs Holt & her need of all this help – and mentioned some of the things that fell upon her to do.

He asked if she had not two servants before devoted to her. I told him yes – but that he was mistaken if he supposed the Hindoo servant would wash whatever was necessary about the child and that the Caffree (African) was young & needed to be taught – *

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*While Mrs. Nott was well she had by making great exertions taken care of a sick child, with no other help than these two servants. When she became ill, herself the girl, being young and ignorant of language as well as business, and as yet good for nothing without an overseer, could not render her assistance. The Hindoo, besides being prevented by his prejudices from rendering assistance in many things, was absent from seven in the evening till eight in the morning. At the time of obtaining [illegible] additional help Mrs. Nott & the child were both very ill. Had we been in this country a sister or a friend might have stepped in to our assistance, and rendered a servant unnecessary

He knew, he said, the cause of her being unwell — excessive study of those things which could be of no manner of use to a female in a mission#. I begged him to separate the quantum from the nature of the studies, and told him that I did not suppose Mrs Nott to study more than a quarter as much as either of us. How could a quarter then of the study injure a woman, the whole of which did not injure a man: — and as to the kind of studies I did not see that one was more unhealthy than another —

Mrs. Nott had been ~~for several months~~ attending a sick child, with insufficient help by day, and none by night for several months. She had been kept up two, or three, or four hours night by night, till she fainted so easily upon rising from her bed ~~that~~ I was obliged to relieve her, though in feeble health myself, till she obtained other assistance. When the European woman came; she sunk down as is usual in cases of sudden relief from efforts beyond the strength. May not these things furnish some ground for believing that Mrs. N's illness was ~~at least~~ but in part from excessive study?

—— I told him that my conscience did not condemn me for having gone so far in incurring expences but for delaying to furnish Mrs. Nott with help so long And that I did not think that she could be without but with serious injury to her health and life He said "our conduct must not be regulated by your conscience". I asked him if he did not believe that she were ill? He said that he believed that she was not well or words about as strong. I told him that the marks of her illness were by no means dubious but sure and certain.

"Saturday July 30th At dinner brother Hall began by speaking of new directions, which he had given about the wood, which he thought had been used too fast of late — Whether by Mrs. Nott's or the servants fault, it was not so easy to determine from his word as from his manner. If he supposed the servants' he would have previously mentioned it to Mrs Nott — This led brother Newell to speak on expences. He said they were increasing very fast, and he should not think it his duty to pay a single pice more than his actual part of the expense. He said that our expences were going on in so irregular a way that there was no poſsibility of making an equitable deciſion upon them. Mrs Nott and I both said that we had lately taken every pains to separate those expences which were our own particular; but still knew that to do it with precision in all cases was impoſsible as for instance in the case of wood.

I told him I thought we might approximate with sufficient nearness, and said that I was satisfied with his paying the part of the expense which he mentioned the other day; one fifth — He said that it was all my fault that we had not a plan. I told him I had examined the matter with considerable care & did I not see that it was my fault.

He said the consequence of my conduct would be that we should always be two parties contending in Bombay. I was not aware of contending, and said, that I did not know that I had ever spoken a contentious word. He said that I did contentious things which they must bear in silence or make their opposition known.

Brother Hall said that he had no doubt but all the difficulty of our agreeing was of a moral nature. He thought it was pride and I believe added obstinacy — that probably we had been all wrong more or less — that he knew his feelings had not been all right, but thought that what he had done had. Brother Newell thought that there was a difference in our principles as well as an error in our feelings, and that it was as necessary that our principles should be altered as feelings bettered. — But says brother Hall: you know that pride blinds the eyes so as to make us think those things right which are wrong

August. 6.

In conversation after dinner brother Newell spoke of my beginning a school without consulting them. I then related the conversation I had with Mr Money concerning taking his son David. I told him on his first asking me that I was willing to attend to David if he would come here but should feel it difficult to go to him. (There was the time you ought to have taught Mr Money that you had no power to take any such steps without the consent of the brethren (or words to this effect.) I should, I replied have thought myself doing you an injury to have directly, or even by hesitation, have said, that there was any doubt on that subject.

" This conversation was begun by brother Hall who began by speaking of the bread bills which he showed for four months past: and then spoke of the increase in them and in other bills

When I explained that they had been increased by my urgently pressing Mrs Hall entirely to regard her feeble health and indulge her appetite which had seemed failing— He acknowledged that attention should be paid to health. Mrs N... I said had white bread and I had eaten of it during my own illness. He did not allow himself to eat white bread, and if it was needed for individuals that was no reason why it should be provided for the family. On reflection I suppose this last observation to mean that in case of any individuals wanting white bread it should be gotten on private account, and not charged on the family bill."

The illness of Mrs Nott which has been spoken of in the preceding extract I believed and I still believe was such that nothing but the most scrupulous care could recover her from debility restore the tone of her nervous system and give her the prospect of recovery and prolonged life. And I now believe and I acknowledge the fact with gratitude, that by doing what displeased my brethren for the short space of six weeks, and at an expense of about 18.. dollars, I was the means of her recovery to health which she retained till she left India in as good health as when she arrived.

Not, sir, that I impute any unkind intentions to my brethren in this matter. I believe that they were simply blind and prejudiced and pertinacious.

The conversations, which have now been quoted, had all taken place, and my mind had made the natural inferences from them before August 8th. on which day the constitution, or plan for common stock, which had been slumbering for three months was again revived in a very unexpected form. On the morning of that day brother Hall handed me a letter addressed to Dr. Worcester, containing 12 articles of a constitution substantially the same as what I had formerly negatived (except that it specified a rate of stipend for the first time) and defending at considerable length the views of my brethren. I considered that letter as of very great importance, and took it into very serious consideration - The result was a full conviction that it was not my duty to agree to the constitution nor to propose any alterations or amendments. I believed from all the experience I had had, and from the very document itself, that I had no reason to expect allowances on the plan of common stock equal to my wants; or to expect that the conduct of my brethren would be at all regulated by my declarations of conscientious views, or as expressed by Br. Newel in one of the conversations quoted, "that [illegible] the conscience of yourself Sir, and of [illegible] member of your Board; Can a man [illegible] for himself, and as under the eye of the all-seeing God, leave such a question as was presented to my mind in the case just noticed, to the decision of others, or ever pledge himself to submit, in points of domestic duty, to those from whom he so widely differs in the most important practical points? Change the scene, bring it home from India to your own houses, revive that just concern which yo[illegible] have felt in the visitations of Providence to your own families, and say if I erred in my present conduct or future reservations.

their conduct (in regard to my own family) *would be regulated by my conscience.*

After remarking on these points at too great a length to be extracted the record of my reasons for a negative briefly proceeds — — —

"5. I cannot bind myself to tabernacle with men who have manifested so much of a disposition to contend, or have seen in me so much cause of contention while I have thought that I was conducting towards them like brethren. — — — — — — — —

6. "They have not sufficient confidence in me for such a union

7. "They have said so much to me about my not having a right to do any thing without their consent (a right which I had once never thought of insisting on) that I should indeed be afraid to put myself in their power.

8. "Their special jealousy concerning my wife forbids it.

9. "As they have shown a disposition to contend with me, it is my opinion that our peace will be the greatest, especially considering the occasions of difficulty which a family may present, if I separate my domestic affairs &

dependance at once, than if I hazard the differences of opinion which may occur of great importance to me."

As I was now decidedly and finally fixed on the subject of dissenting from ~~the~~ the plan of common Stock, I thought it my duty to labour for some system of union independant of it. My own views on that subject were presented in my letter to Dr. Worcester of August 22d. which was *primarily* intended for my brethren and no otherwise for the person to whom it was addressed than as an appendage to that of my brethren, whenever they should send it. In which case it was my design to be fully my own accuser before the Board. I cannot but believe, that on the supposition of the truth and fairness of my records, the Board will be convinced that to have conceded more or reserved less would have been extremely unwise.—

I would, Sir, were it not for burdening this memorial, make a long extract concerning my brethren's views of that letter which I consider much in point- but I forbear; and close the history up to August 23^{d} by saying, that if any proposals for compact were ever brought to a close theirs were on the present occasion; and it was quite unreasonable for them any longer to urge me with an offer; on which after much reluctance, and delay, and consideration, I had given a final negative.

I close this division of the history with this remark for three reasons;—

1. That you may see, that my brethren had no cause to press me afterwards repeatedly on the same subject

2. That their repeated proposals and concessions subsequently to August 23^{d} came at too late a period in the business- and that they were principally designed to make my conduct appear unreasonable and obstinate- of which my negatives might have been an evidence if they had been given before my brethren betrayed their feelings, opinions & designs.

3.- That repeated negatives to repeated proposals were no evidence of my disregard to their sentiments and feelings. —

The subsequent events in the history of my connexion with my brethren justified in my view fully the stand I took, as related at the the close of the last section. Nor this only. They justified the entire separation and the setting up an independant establishment which took place on the first of November. They indeed previous to that time did make some concessions which favoured my private interests, which as they were made known to you in 1815 must have disposed you to think *me* very worldly and very unreasonable, and *my brethren* very condescending— There was however a set of precursory events, and there was even at the time of these concessions, *a counterpart* which led me to believe that I had no reason to expect harmony and comfort if I agreed to their proposals, but that on the contrary, I should, by that act, have at once confirmed their prejudices, and established myself unalterably within the sphere of their perpetual and distressing operation.— The record between the 23d August and Nov 1st is very long and diffuse and I shall confine myself to the important parts and principally to those by which you will see my motives for a private establishment.

" August. 30. I spoke this Morning to brother Hall wishing that he would adopt some other plan concerning the wood. He then spoke of our great number of dishes as what he supposed enhanced the need of wood. He had not been accustomed to so many and I explained as well as I could that we had only two (a pudding sometimes excepted) viz. curry & rice which Mrs Nott & I, I said did not think suitable for our health & a plain fowl or piece of meat ~~and a plain fowl or piece of meat~~ and when any remainder was left on the preceding day that made into a stew: which I told them was uniformly done with such remainder. That this had been the case uniformly since our late multiplication of dishes except that while Mrs Nott was unwell I had procured for her gratification myself (in hopes that she might take one or the other) both fowl and mutton chops — the remainder of which had always been brought on the next day — a fact which they seemed not to believe. That Mrs Nott, had almost uniformly, day by day, till of late eaten rice and curry after being weary of it, and while not thinking it for her health because both she and I thought, that when the curry and rice were omitted the brethren were not pleased.——

—— " Brethren Hall and Newell expressed themselves willing to give up their curry and rice and unite in any dish which would be agreeable to us; tho' they seemed to think that our not choosing to eat them was all whim & I understood them to believe that we lived in the manner we do because they thought differently - in language of my own out of mere obstinacy ——

—— I explained the circumstance of the pudding as follows - It is only a day or two since we had any idea that they were not agreeable to yourselves - When puddings should be had was one article mentioned by brother Newell as falling within the province of Mrs Nott. They were seldom till of late (they had used the expression of the puddings) Mrs Rolly sent Mrs Nott a white bread pudding when she was ill which she relished and hoping that she would again

I ordered one for some time of the same kind every day— that lately Mrs Nott had wanted something for her child at that time and had on that account ordered the same for some time again. ______

— "These were the facts—and Mrs Nott had no particular plan of having puddings any more than before. Brother Hall spoke much of my sin in not coming out and reproving them. Indeed I make it my almost constant rule not to open my mouth. He had told me every thing against myself but one, my opening a school by taking Money's children. I must have expected that Mr Money would well reward the teacher of his children. I had gone to setting myself up as a private teacher. I must have known that my doing this would give me an influence in Money's family which no individual had any more right to than another— "that it would be the means of getting the favour of our greatest patron particularly to myself." I made the same explanation of my conduct that I had to brother Newell before, and repeated what he did not believe then, that I did not do it with the expectation of profit, and that I would not say that I expected any more than such presents as the Money had been in the habit of giving us all the while — that I did it with reluctance, and was moved by gratitude and affection to do that which I considered an inconvenience to myself*

"He (brother Newell) reckoned me greatly misled by my wife, whose opinion he supposed me to pay particular regard to because she was older than myself.* ——— ——— ——— ——— ———

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*The child came to me about six weeks when the family moved into the country. In about six weeks more as had been expected he was sent to England.

"Aug. 30 In the meeting this evening a proposal was brought forward for Mrs Nott to take charge of the female branch of the Mission school very nearly in the same words as that in my brethren's letter to Dr. Worcester, which I did not accept. Likewise a constitution mainly the same to which I gave

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My brethren previously to our difficulties had always found me pliant & yielding, and seem not to have imagined that I was capable ~~from~~ pure conscientiousness and principle to make & retain a stand The readiest mode of accounting for my conduct was to suppose me under the influence of another, and the readiest means of bringing me back to my cast off allegiance was to awaken in me sensibility to a yoke still more galling.

a negative— to two articles of which I gave no opinion and five of which I on the particular question affirmed. They then conceded that sister Holt may take charge of ~~the~~ mission school (untill another sister arrive or the will of the Board be known) and receive tuition $ ps .. .. pr month equal with ten scholars to an unmarried's and with fifteen to a married man's salary — a proposal which I do not expect to accept for many reasons." — Those reasons it is unnecessary to quote here, since one of them only was sufficient, viz. a conviction that the state of things was such as to render it unadvisable to take new responsibilities, lay myself under new obligations and bind myself to continue to live in a domestic establishment under a triple head — Extract—

"Sept. 1.

There being a refusal from the cook to the servant who was sent for hot water, I thought it best to speak to brother Hall. He did not feel disposed to say any thing to the cook, but to blame me for my neglect in regard to wood, formerly— that the care he was using was not more than at least poor folks were obliged to — that wood had been given out this morning - that it was my business to speak to the cook to give wood when called for, and likewise to tell him to use it carefully, which I immediately went and did. I said "will you be kind enough to direct the cook to heat whatever is wanted by Mrs Nott - He said that is your business, and at the same time to tell him to be careful to use the wood sparingly, which will prevent any appearance of counter orders." I asked him whether he was willing to give out what Mrs Nott should say was necessary He seemed to hesitate and did not know what quantity that might be and would not consent indefinitely - the quantity must be settled by consultation

— — — — — —

~~How would it be done to know the needs or ways; in case the quantity or say determinately you have a ways~~

"Sept 14th. Last evening was our weekly meeting - in which brother Newell read another proposal from himself and brother Hall that Mrs Nott should take charge of the female branch of the mission school; all the profits of board and tuition should be at my disposal, until either my wife or some other sister who may hereafter belong to this mission shall be disposed to take the school on the principles before mentioned, or untill the pleasure of the Board should be known.

" 17th

I propose to say as follows "All the answer I am able at present to give to the proposal of brethren Newell & Hall made at the last meeting is that I am not yet prepared to agree to it but do not wish this to be considered as a final answer. It seems most probable I shall give a final negative but circumstances may change."

" Sabbath evening Sept. 14 This evening Mr. Newell spoke of Dr. Taylor's visiting the governor the next morning, intimating that it was probable he might give the governor some intimation of our desire to leave this house. Mrs Nott said she believed she must send an early message to Dr. Taylor the next morning expressing her desire to remain in this house till the expiration of the unhealthy month of October — This remark which I understood as a playful manner of expressing her inclinations on the subject, was taken by the brethren in a most serious light. Brother Newell came to question Mrs Nott who replied that she intended to make known her own inclinations, by the expressions she had used; and to the question whether she should write to Dr. Taylor, she replied, if I write any thing I shall write that. — I differed from brother Newell in respect to the serious intentions of Mrs. Nott, And he returned to question her again when her answers were the same as before, and his and my understandings as far apart. They considered this as a very strange thing indeed! It was a fact that must show for itself. What could the woman mean? Brother Nott this must not be. Your wife must not take upon herself to interfere in the concerns of the Mission. If there were there counterplots it was time they were known. "Still I replied: considering Mrs Nott's remark as a playful one, I shall say nothing upon it as if it were serious. I stated my understanding of it twice or three times but still it was as plain that I was mistaken as that I sat in that chair." Brother Newell wanted I should repeat again No. I thought it would be of no use. Well repeat once more if it be of no use — No. I beg your pardon; if it be of no use I think I shall not repeat it. Then I was entrenching myself in silence because the conclusion would be against me.—

— Brother Newell said I had been so cornered up as to be obliged to quibble. —

" Brother Hall at one time was going on in this sort— That a female should go to setting up her self against the wishes of my brethren &c! I added and without even consulting her husband! He replied I suppose she was certain enough of his being obedient to her wishes. I told him she had had it hinted to her often enough to have learnt it, if she could not have found it out herself

—— ——

"By these things, by this last event, I feel convinced a new of what I have known before that there is a deep rooted prejudice against Mrs. Nott— ready to see error and take fire on every occasion, and which renders it quite out of the question whether she shall undertake the proposal they last made

I was in hopes I might discover symptoms that would justify her attempting it, though there had been nothing to justify her taking up the present obligation.

2 That there is a total want of confidence in my ingenuousness - and to say the least general honesty; my explanations not being taken as a faithful account of my own convictions - which want of confidence renders it almost impossible and perhaps totally unwise for us to live together.*

3 That there is a conviction in their minds that my wife governs me; or that they are unknowingly to themselves endeavoring to bring me to their views by that potent engine of husband-motion, jealousy of wife-authority.

4 That if such little matters kindle so great a fire - and if no prudence can secure us against giving so frequent offence, that then there is no possibility of regaining their confidence

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* The meaning is not simply coresidence but as a triumvirate.

either in our integrity, our affection for them, or our zeal for the cause, but by being in a situation where we shall not be in such danger of interfering with them.

The course of events, sir, you will easily conceive had not prepared my mind for an affirmative to the proposals noticed in the following extract:

"Tuesday Evening Sept 20. Stated meeting this evening. It was proposed to adopt the 12 articles last considered as our form of social polity and to them was added that they should not be so understood, as not to leave each one at liberty to retain his own salary in his own hands from which he was to pay his part of common expences and have the remainder for his monthly stipend ——— ——— I made such enquiries as convinced me that what appeared upon the face of it was their idea — viz. that the having more than my salary would depend entirely upon the will of the majority. While I granted that this would secure the integrity of my salary it seemed clear to my mind that it furnished no advantage over the constitution itself (for myself) unless it were true that my salary was more than equal to my wants; and I declared to them that I did not think it more than equal to my wants. Brother Newell (apparently expressing himself for both my brethren) said that the majority must go on and act; and it could not be expected that they would submit to the minority and that I would not think it hard for them now go on and act. My reply was that I had expressed my willingness some months ago that they should do so. They agreed (making a majority) to send home the constitution for the consideration of the Board. I expressed it as my wish that the articles which we had unanimously adopted should be sent and no more. Brother Hall was willing to have the constitution stand for itself — proposed that nothing connected with our dissentions should be sent home.

Thus from repeated assurances that the business must go before the Board — that the true cause of the difficulties must be brought to light: instead of sending the least detail of circumstances the constitution after being amended and amended was to make it suitable for the eye of the Board: I had almost said so as to make the opposer appear as unreasonable as possible – I say the constitution alone is to go home and my brethren after having both of them expressed their belief that the rejection of it will seem most unreasonable in me, recommend or speak approvingly of saying nothing that our differences may not be brought to light.!!!"

„21.st

I went this morning to ask brother Newell for the journal. He refused to let me take it to my room. He did not think our journal ought to be about in the present state of our affairs. He thought that some part of it had been copied, and should at a proper time ask and move that the copies should be given up. I said that I was willing to tell him now that I was not certain that I had not copied any of it*; but had taken the substance of some parts of it and that (I smilingly observed) I did not expect to give up my own papers without a civil process. He observed that he knew what I wanted the journal for — to lay it before my wife and he was determined that the mission should not be under *petticoat Government*. By all means, I said, it is bad enough for me, but it must be unsupportable for the majority of a mission. I took occasion to repeat what I had said sometime before that neither he nor brother Stoll understood me nor my wife – that I had once hoped they would be convinced of this – that I had done hoping – that I did not expect any immediate change – that I still hoped were we all to live twenty years that there would be an alteration in their sentiments. I begged brother Newell to remember that I now said he did not understand us.

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* The truth was that I had not: but was not certain at that moment.

"I somewhere observed how difficult it was to convince a husband – who dreaded the being ruled by his wife; and that it could not be expected to be easier to convince other persons dreading the same thing. "Dread! we Dread! I am determined it shall not be &c Can I commit my wife to the way of these persons. I think not."

"27. He (brother Newell) spoke of the difficulties of our living together that we were continually having occasion for wrong feelings. That he had thought of this plan – that we should agree that no individual should do any thing for private emolument – that then if we could get two houses in the same compound (enclosure) we should live entirely separate – as in that case we might do so, without giving the public the true view of our reasons —— —— —— —— —— —— if we were to live together our time must be all taken up in avoiding difficulties." ——

Oct. 1. "Conversed long with Brother Newell this morning in which conversation he spoke of the original difficulties with the same feelings as formerly & said that, we, particularly Mrs Nott, by her conduct concerning *their* money (and) by her letter, had *made an entire breach of affection between them and her and that she had become very disagreeable to them*. I thanked him for expressing himself so definitely, and wondered I told him how he could have been so long pressing me to commit myself to them: He said he had not. I wondered how he could wish me to unite with him in that constitution which had been so long on the carpet."

And it seems to me now that I am ready to make the plunge which I have been so long meditating. I think I see my duty, and am willing to trust providence and hazard consequences. Brother Newell said it was plain there was not a mutual confidence and affection. I have all along had evidence of this. I had not absolutely come to the full conclusion and I am happy to know from his own mouth the fact, as well as to infer it from conduct. Brother Hall has said less though what amounts to the same thing."

In entering upon the period of history now under review, viz.– from August 23d to Nov. 1. I observed that to the concessions of my brethren which seemed to mark great condescension there was "a counterpart which led me to believe that I had no reason to expect harmony and comfort if I agreed to their proposals, but that on the contrary I should by that act have at once confirmed their prejudices and established myself unalterably within the sphere of their perpetual and distressing operation." Some of the facts, which constituted that Counterpart are now before you.

On the 4th October I gave my final answer to the last proposal of my brethren on the subject of a female school.

I am now coming to the very responsible step which I took in informing my brethren on the

11th October of my intentions of setting up a private establishment for my family and opening a small school for little girls. I believed (as would appear by a record which I am afraid would be tedious combined with this narrative) that it was best to settle my family under myself as an individual head the moment circumstances so favoured as to render any public injury from that act improbable.

— I believed that at the time I gave this notice circumstances did so favour. I knew it to be absolutely necessary to increase my means of support which however was so far from being my entire reason in the act of separation, that if I had been amply supported I should have taken the same step, and extricated myself from a situation, abhorrent to all my feelings, and in which, no small part of my attention was employed in the merest trifles.

One more extract, sir, shall bring me to Nov. 1 the close of the present period. I assure you, sir, that as I proceed in the extracts I proceed from step to step with great reluctance.

“ 14th Oct. The brethren wished me to consider how I was proceeding: but seemed much more mild than

than before; particularly brother Newell upon whose heart I sincerely think there is a work of the Spirit. He acknowledged that he had formerly been very angry &c for which he was sorry, and that he intended, by the help of God, hereafter to live a different life.

These and many more things he said with much feeling & he seems indeed kind & friendly. However, he was careful to state that whatever fault he found with himself, it was no less his opinion than formerly, that in the cases mentioned I and my wife had been wrong. So that I feel that though our feelings, I trust agree, our judgments materially differ ——— They thought it our duty to live together; if we could not agree that we ought to agree. To which I only replied; that these dispositions seemed to show that we were prepared to separate and live in peace, but not that we were prepared to live together; since there was a manifest and great difference in our views and that neither I nor my wife were so happy as to enjoy their confidence; such confidence as prepared us to live in this near relation. Brothe Hall asked me whether we could all agree to sit down at the table of the Lord; and whether I was not willing to have them come to my table? Had we learned Christ? ——— ——— ———

If they will do it cheerfully, I am willing in the language of Brother Hall that they should sit at my table, and so to arrange it that they may each of them have a room in my house, if I can so arrange it as to furnish them with a room, which I have now a prospect of being able to do.— — — — —

"Thus I am determined to abide by my resolution and to add this proposition above, and say, that Mrs Nott and I shall take pleasure in doing all we can to promote their happiness and comfort— — — — — — — — —

I am aware that if I propose to board my brethren, they may think me assuming; but the matter had better be settled once for all and then the little circumstances of every day in which as the head of a family I & Mrs Nott must be engaged will be no longer at liberty to be misunderstood.— — — — The sooner my brethren see my plan in operation, the sooner they will see, that I have no ill designs, if God enable me to do my duty"

This, sir, brings you to No. 1st the date of my private establishment and completes another period in the history of the unhappy differences between myself and my brethren.

From the 1st Nov. the day in which my establishment commenced, we lived tranquilly, and without any reference, either by my brethren or myself to our former difficulties, till near the middle of December.

Dec. 14 Brother Newell put into my hand a letter of which the following is a copy—

" Br. Nott,

Deeply impressed with a consideration of your embarrassed circumstances and prospects, of the unhappy tendency of the present course of things and of the importance of all uniting in some system in which all may share equally in the burdens of the Mission, in the responsibility & privileges attached to all of its concerns, your Brethren are willing to do as follows.— The sum you owe us which is about nine hundred Rs. deducting our board till the present time we will entirely cancel— we will share equally with you in responsibilities for the sums which you may have anticipated beyond what is actually due to you from the Board. We will use all our influence with the Board, to obtain such extra remittances as the present exigencies may demand. We will earnestly recommend to the Board an Extra allowance of 70 or 80 Rs pr month for house rent tho' we could not desire our salaries to be raised, provided you will at the close of the month give up your establishment and come into a joint system, which shall be substantially the same with the one contained in our constitution, and it shall be understood that sister Nott's school is to go on, only it shall become a mission school. Unless some such arrangement is made, we do not see it to be our duty to withhold any longer from the Board, a relation of the steps which have been taken up to the present time.

(Signed) G. H.
S. N.

Upon this letter, sir, I must beg to pause, in order to establish the propriety of my conduct in one important point by the indirect but perfectly satisfactory testimony of my brethren. The point I refer to, is my negative to the constitution of my brethren at four repeated proposals viz. in May —

August 8th and 30th — and the 20th of September — how in my letter of May 6th In making my proposals for a common stock, I claimed as a preliminary that my brethren should state the principles on which they would provide means for the support of my family, evidently because I had found my salary inadequate to my support. Considering this fact, and that my brethren were evidently striving to bring me down from *extravagance*, *that* was evidently a preliminary that it was my duty to make. Was it not? If it is dubious, I present you the testimony of my brethren — as it is contained in the letter before you. They imply that in addition to our salaries *we* needed 70 or 80. Rs pr month for house rent and if *they* needed this addition who were single men then much more evidently *I* who had a family

They then of course imply that I needed *house-rent*, be it either more or leſs, in addition to my salary, and of course, I must either live without a house, or without something else equivalent in expense which is proper to be enjoyed by miſsionaries. To make the case distinct, say *without a house* or if you please *without neceſsary service in a hot climate*

I believe it will be evident that the preliminary was very wise, and necessary— And if I was right in stating that preliminary, I was equally right in my four repeated negatives to the proposed constitution— For—

1. The first constitution did not meet my preliminary at all, but was so far from it, that it did not even secure me, the certain enjoyment of my salary. I was of course left to the well grounded conviction that in the most favorable view my brethren did not suppose more than my salary necessary and on the plan of common stock would allow no more, if so much.

2. The second proposal of constitution Aug. 8th granted at least no more than my salary, in fact or in principle, and left it possible to bring my allowance for support below it according to the will of the majority. — 3d The proposal of August 30th was a repetition of that of the 8th.

4th The proposal of Sept 20th for the first time explicitly secured me the integrity of my salary and nothing more leaving me like the three former, my brethren being witnesses, "without a house" or without necessary service in a hot climate

I think, therefore, I may very confidently believe that you will feel a decided conviction of the propriety ~~of the negatives in~~ question upon *the simple testimony* of my brethren. I believe Sir, that you cannot but infer from this very testimony, either that my brethren were, previous to Dec. 14th 1817, either so ignorant of the wants of a family, or so unwilling to acknowledge them that I should have been extremely thoughtleſs, or criminal, to have left the provision of my family dependant upon their voice. I believe too, sir, that you will with me say that this was a *pretty* late hour after all I had said on the subject of expense and they on that of extravagance to come forward and *grant* that both to *them* & me considerably more than our stipulated allowance was neceſsary. Mark too, the evidence that my brethren felt it to be a late *hour*. Lest they should seem to concede what they had formerly refused, they "would not desire our salaries to be raised," but the aſsistance we need must be denominated *house rent*. I had almost said, *because* that my brethren having for six months strained every nerve to bring me within their power and in their greatest conceſsions within my salary and loaded me with censure for standing my ground are unwilling to say, —"we were miſtaken, and you were right to retain a liberty, without which you had no reaſon to believe that the wants of your family, as we now see them, would be provided for."—

After these remarks it may be wondered that I did not, after the conceſsions of my brethren, immediately agree to their propoſal. I did not indeed feel satisfied with the pecuniary conceſsions; but a deciſive reaſon for still perſiſting in my negative, was, that I had no reaſon to believe that if I were to place my family under the triumvirate again, we should not find the actual detail of buſineſs as unpleaſant and embarraſsing as before. I did therefore give a negative to the propoſals of my brethren, and gave them to understand that my mind was made up not to involve the concerns of my family with thoſe of the miſsion — but to manage them separately. My letter was cloſed expreſsing the wish that they would begin their repreſentations to the Board with "April — my propoſal and their refuſal of a common stock.

instead of beginning with the transactions of August"

I now beg your attention to the following extract from my record Dec. 15th.

"Dec. 15th ——— ———

——— I again spoke of the incompleteness of the journal as it stands upon the book as kept by brother Newell. Brother Newell would wish every thing to go from first to last, if it was not for the trouble of copying, and if there were a direct communication with America, and wished to know if I would copy the papers on file. I replied I had nothing to do about it but to express my opinion of the imperfect state of the journal as proposed to be sent; that my opinion was not to send any of it; but if they sent at all I wished to know what they would send They intended to send a copy of every thing on the journal from first to last after we begun to form a constitution *

Brother Newell said that if they went back to my proposal concerning a constitution (of common

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* i.e. If I remember after August 23d when I had given my final negative.

stock) they would have to say things which I should be very unwilling to have said such as the affair about the money * and to tell the reasons why they did not adopt my proposal — That it was to pull down my aspiring dispositions — That he had not been here more than a fortnight before he discovered a desire of supremacy and direction —

of the favour and applause of the great — an affectation of the greatest cleverness † — that at the first he thought rejecting proposals for a common stock was the most likely to produce the desired effect — that he afterwards thought differently, and that his motive in both cases was the same,

Brother Hall said it would be disagreeable to go any further back than the journal does, as that

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* I wish it may be remembered that in this affair ~~that~~ the very moment, I found my brethren dissatisfied I cheerfully gave up and had nothing to do with it afterwards.

† I hardly need say that this word is here used in the English sense.

would reveal the cause to my disadvantage, and lead up to the ultimate cause of all (as I ſuppoſe the diſpoſitions of my wife) – that he could not feel willing to be acceſsory to this.

This, sir, brings me to the date of our diſpatches in Dec. 1814 – when I diſsented for very evident reasons from my brethren in one part of their general letter to Dr. Worcester and in sending home the journal as it was received therewith. I refer you to a copy of my letter to Dr. Worceſter, by which you will see, that notwithstanding the urgency of the occaſion, I confined myſelf simply to general remarks, and such an explicit statement of my intentions as should be sufficient to evince that I was willing they should be known with perfect diſtinctneſs. I foresaw the probability that my conduct would appear to the Board in an unfavorable light but did not feel it my duty at that time to give the detail which I have now given, tho' I had at that very time all the materials from which it has been now compiled.

My records are very full from Dec. 20th. 1814 to the middle of March 1815 – But as my reasons for not complying with the proposals of my brethren subſequently to the first date must be very evident. I do not feel it best to occupy your time by presenting them before you.

About the middle of March they presented me a paper containing their reasons for giving up their school. That paper is not in my poſseſsion and I am not certain that it is in yours, & forbear therefore to quote my remarks upon it which are extended to considerable length.

Thus, Sir, have I endeavored to conduct you through a history, which I am sure can give you no pleasure and which I have not written to gratify myself but to fulfil an important duty. The original records contain internal evidence of their own authenticity and shall be submitted to your inspection and that of the Board at your request.

I have been the more particular in the detail which I have given, that you might have the means of discovering the prejudices of my brethren & be prepared in regard to every part of my conduct to deduct from the weight of their testimony all that which would belong to it on the supposition that their minds were perfectly unbiaſsed.

I am very sensible that the whole history which I have given, rests very much upon the testimony of an individual, who is liable to be both prejudiced & unfair.

I beg to endeavor to confirm it, therefore, by the following observations.—

1. The history is given from original records as will be evident upon inspection, and the historian is therefore much less liable to unintentional error than though it had been given as particularly from recollection

2. A great part of the conversations stated, are such as were not liable to be misunderstood

3. There has been evidence furnished from a written document of the brethren that they did persist at least for six months in unreasonable demands.

4. As it respects their petulance I now declare my belief, that though my brethren may have forgotten the particular cases to which I have alluded they would acknowledge that they were very much provoked, and conversed in a harsh and passionate manner

5 They will acknowledge all that I say they declared (substantially) of their ill opinion & dislike of Mrs. Nott

6 They will acknowledge that neither I nor my wife did converse in a harsh & passionate manner and that my fault was in silently pursuing what they thought a criminal course

7 Simply because my history of such petulance as injured our peace depends upon my own testimony, I present a small document which I have in the hand writing of brother Newell which at least renders my statement probable, as follows:

"If Mrs Nott wants the key to give Solua her supper Mr Newell will not render it." —— This characteristic note was sent to Mrs. Nott in reply to a very simple errand when we boarding with the brethren after we returned in distress from sea to Bombay; and but three days before we sailed from India to meet the writer probably no more. It seemed that Mr. Newell had seen the girl breaking and eating a piece of bread that was given to my own child and that he thought she ought not to have her supper as a punishment. Mrs Nott sent for the key ignorant of every other circumstance than that the girl had not had her supper.

8. The remarkable conduct of my brethren — & thei
letter
concerning so obvious a subject as my health at the time of my leaving India; if the Board should adopt my opinions concerning it presently, will shed a reflected evidence upon the probability of the preceding statement.

9 Finally I beg to refer to letters of my brethren written in 1811, as an evidence of character and of course as furnishing evidence of the probability of my statements. The following extracts need no explanation, but to observe that I answered the first letter by giving such brotherly admonitions as I felt in duty bound.

"

Philadelphia 30th of Septmbr 1811

Dear Brother,

Yours of the 23d Inst. arrived on Saturday 28th — We are happy in hearing the result of the meeting of the Commissioners; and their prospect of being able to support us — we ardently hope that their expectations may be realized. We fear however that no opportunity for our departure will occur apparent of present — But there is another difficulty in our minds, of a still more painful & serious nature; we mean the mysterious extraordinary and inexplicable conduct of Mr Judson. From the confidence reposed in him by the brethren and also by the Lon. Directors, we conceive that he was under obligations, unsolicited, to communicate to us, without delay, the whole of his proceedings with that Society but especially the written communications from them to us collectively and individually

This he neglected to do; — we then solicited him repeatedly, to inform us if he had such documents in his hands - and if so, transmit them to us before the meeting of the commissioners that we might know how to shape our communications to them. He had ample time to do this, but he has never taken the least notice of these repeated solicitations. We now learn, after he has been in the country two months, that he has in his possession not only a general letter of instructions to the brethren, but also letters from the Secretary to each of us individually which however he thinks "contains nothing interesting"!!

It was his duty, as our agent, and the Meſsenger of the Directors to furnish us immediately with a copy of that letter of instructions and also to forward our private letters; but instead of doing this, he did not even intimate in his letter from Andover that he had such communications—

Why did he suppreſs these letters? Why did he do this: after being repeatedly solicited to communicate them; when he knew that the suppreſſion of them would throw us into great embarraſsments & perplexity with respect to our proceedings with the commiſsioners? Why does he still refuse to answer our enquiries or to aſsign any reason for this neglect? Is this such treatment as we should expect from a christian brother? Is not this mode of proceeding utterly subversive of every thing like concert or cooperation?—

Should it be said that we have received in the copy of your letter the substance of our instructions this is by no means satisfactory. Is Mr Judson to hold all the information in his hands and to deal it out to us by piece meal as he thinks proper? We want those instructions in full and in the very language of the Directors, together with all their communications to us of whatever nature that we may be able to judge *for ourselves*, what course of conduct to pursue. So long as Mr J. withholds from us these of*ficial* communications we are certainly in no condition to reply to the Lon. Directors. Can he expect us to take *his word and his* opinion and *his directions* instead of those of the Society? — In a word we think that Mr Judson has injured us; we feel deeply wounded; we want satisfaction. We consider it *impoſsible* for us to proceed with him another step untill he has given a satisfactory explanation of his conduct. —— —— ——

—— —— We cannot close without expreſsing the deepest regret that this unhappy affair has taken place: that "this root of bitterneſs has sprung up to trouble us" and to destroy that harmony and brotherly love with which we set out in the miſsionary cause. We still hope and pray most earnestly for the restoration of harmony, of mutual confidence and friendly cooperation. God grant that our falling out by the way, may not be the means of blasting the fair prospect before us and of bringing reproach on the cause of miſsions."

" Philadelphia Oct. 30th 1811

My dear Brother

Yours of the 22d has been received. In reply I shall only make the following statement for your consideration. Supposing Brother Hall had been sent to Philadelphia with letters from the other three brethren to Mr Ralston and authorised to transact business in our names with Mr R.. as the agent of the London Directors. Br. H. returns to N. E. bearing a general letter of instruction to the 4 brethren and also official letters from Mr R. to each of the other three: Suppose that he disclose the *whole* of his proceedings to *me* but to *you* and Br. J he communicates only *such parts* of his doings as *he* may think proper: you and brother J. write *again* and *again* & *again* *requesting* him to inform you what he has done but you receive *no* answer: you also write to me informing me of the painful suspense and anxiety in which you are held from day to day and from week to week for the space of three months and I inform you that I have in my possession the facts you wish to obtain but I *still withhold* them from you. Now let me ask you and I entreat you to consider it well, how would you feel towards Br H.? How would you feel towards me? What would you think, what would you do? Would you not feel compelled by painful necessity to write to Mr R informing him that his communications had, by me and brother Hall been concealed from you and brother J. and requesting *him* to inform you *what* Br. H. had done in your name and what communication he had made to you & B. H. I am dear brother yours

Affectionately

S. Newell.

Phil. Nov. 2d 1811

Dear Brother,

you deplore our unhappy division: So do I. You say "christians will lose all confidence in us" True if it comes to their knowledge, but we have hinted it to no person and if others have been so imprudent as to do it they must be accountable for the mournful consequences which must follow such a disclosure. While known to us four only it was proper for us to speak of it in our letters only as a private thing. Had you considered this I think you would not have written as you did about "personal offence". Besides will you pretend to that the precepts of our Divine Master forbid us to resist (I do not mean any thing like malice) a personal injury – to make known our grievance and seek satisfaction? Would not such a principle which you seem to advance in your letter prohibit every thing like reproving a brother when in fault and dealing with an offending brother? Is there not a sense in which we may be offended with our brother and do it innocently, yea, as an important duty? Be angry and sin not is written for our direction. But if our Br. notwithstanding our reproof, is obstinate and will give no satisfaction, then we must forbear to pursue him – we must not let the sun go down upon our wrath; we must continue to love him pray for him and do him all the good we can, tho' we are not required to have fellowship with him after he has disregarded suitable reproof. — — — — — —

— — I am not afraid to stand with all the letters written on both sides and plead my cause either before the London Directors the Bd. of Com. or any council of ministers. That some of our expressions may not have been the wisest I readily admit, that I have had sinful feelings I allow & pray God to humble and pardon me. But that a false statement has been made or one wrong sentiment or idea expressed I shall deny and shall and ought to deny until it is pointed out to me.

Be assured notwithstanding this, dear brother that your reproofs were recd by us with unimpaired love and affection. You say that you wrote with love and I believe it, whatever may have been your motives for withholding from us that information which you were about to write and which were our places exchanged *you* would have expected from us as confidential Christian brethren equally interested and pledged in the same important business of our lives.

As to the light in which we still view your conduct towards us and that of Br. Judson you can learn from the just statement made in Br. Newell's last letter to you. The present state of our difficulty with Br Judson you will see by the following note which will this day be mailed for him

G. Hall

Dear Brother,

Having three several times requested you to transmit to us the communication intrusted to you by the Hon. Directors for us and received no answer: and having waited more than three months in a state of painful anxiety for the information which we ought to have received immediately on your arrival in this country, we feel compelled at length to seek that information in a more public manner. We have hitherto kept the business within the limits of the Miss. company i.e. the four brethren we must now address the B^{d}. of Com. on the subject at the same time making arrangements to address the Lond Directors through the medium of their agent, Mr. Ralston, informing the Secretary that his communications have been suppressed from us and requesting him to inform us what Mr Judson has done in our names and to furnish us with copies of the letters that were sent by Mr Judson to us. We feel it to be our duty to make our intentions known to you before we act. We shall wait long enough for a mail to pass and repass between

Phila. & Plymouth before we resort to this painful measure."

No. 18. North 9th St. Phil. Dec. 16th 1811.

Dear Brother,

I have the great satisfaction of informing you that we have received letters from Br. J. But unhappily for us the "important parcel" as I suppose is irrecoverably lost.* Yours of the 28th Ult. arrived some days ago. All that I have to say about that subject which has for so long a time been so unpleasant to us, is that I think it happily terminated and entirely dismissed— I hope I am thankful for that kind providence which has overruled it in so much mercy— Let us praise his name forever."

The argument which I draw from these extracts is this. Men who could so readily conclude that a missionary brother was greatly criminal and be so very much displeased on such an occasion may very probably have said & done the things which I have asserted.

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*. The parcel referred to was, one containing all the Brethren desired, which Mr Judson had forwarded in due season, but had not been ~~not~~ duly recieved. It was I believe finally found at the Philadela P. Office.

And the concluſion which I draw, from the whole history which has been laid before you, is that I was evidently called in duty to purſue an independant course, and establish my family under myſelf as an Individual Head: and, that in doing it, I treated the reaſonings, propoſals, entreaties, admonitions, and expoſtulations of my Brethren, with no neglect.

II I now proceed to the second article of my defence which is to explain my unsettled arrears for expences in India and to endeavour to justify myſelf from the charge of extravagance in my expences there".

I am sensible, sir, that I did incur some particular expences which I thought indispensable in the climate of India, which were thought extravagant by my brethren, and probably are for that reason supposed extravagant by the Board. The plan on which those expences were incurred was very fully stated in my letter to Dr. Worcester of June 1817. in the general correctneſs of which, I have at this time the fullest confidence

As however, myſelf and my brethren are at iſsue in the particulars referred to — As they had never had that experience which made them competent to decide, as their views may not have been unprejudiced, and as the Board can have had no opportunity of personal knowledge I do not consider that it will be useful to attempt any more full explanation on the particulars of that letter to which I refer you for the grounds of my own opinion, which I believe time and experience will prove to be correct — I may however incidentally observe, that as far as I have known, or heard of the mode of life of Missionaries in India, they live in better houses than my statement affords — have as many or more servants, and for similar purposes, and are as well or better clad. —

Waiving therefore a defence of particulars, because it is already substantially before your Board and because, from your inexperience, [illegible] you cannot enter into my views I shall attempt to justify myself by a general argument, which shall abundantly prove even to those who may differ with me in particulars, that on the whole I was very far from being extravagant, and that the whole amount of my expences comes within the bounds of a clearly reasonable allowance. Should I succeed in this argument you will not cast off the conclusion because there may be after all some particulars of which the reason to you may not be so manifest

The amount of my debts as exhibited to your Board at their last annual meeting, has exceeded the allowances made me by the Prudential Committee, according to the statement of your Treasurer Nov. 14th 1816 – the sum of four thousand eighty five dollars fifteen cents — — — — — $4,085..15

This is a heavy sum indeed, and if it has been all lavished it is no wonder that my conduct should be viewed in an unfavorable light. It is a heavy sum too, is, to lie upon the shoulders of an individual, who is poor, sickly and dependant and I wish that this consideration may be an equipoise to the other while I endeavor to convince you of the propriety of my expenditures and at present of those which were incurred for my necessities in India.

The arrears incident to my return are —	$3,661..72
The arrears in India — — — — — — —	423..45

It will appear by a reference to the accounts that the allowances over and above my salary made me by the committee are none of them to supply extravagance and that with the exception of those for sickness stationary and postage, amounting to $84"90 they are all for expences independant of the support of a family — So that my business will be therefore in accounting for, to your satisfaction the present arrears — viz. — — — — — — — — $423"43

1st There are three items of an extraordinary nature to be now stated which if they were properly incurred ought to be allowed as extraordinary expences in addition to my salary — as follows —

1st Balance of outfit in 1813 in addition
to the $100 allowed by the Pru. Com. — 118"18
2nd Loss by accident — Rs 15 — by ship lolatrea
— Rs 45 — 60 — — — — — — — — — 27"27
3d Interest on money borrowed in 1814
Rs 49"... and in 1815 — Rs 250 = Rs 299 or dollars
135. 90. Deduct $85 allowed — — — — — — 50"90
$196"35

These items shall now be explained — The expense of outfit for a voyage to sea in 1813 when we were expecting to be sent to England by the order of of government was stated to your Treasurer at Rs—480" or Dols—$218..18—To meet this expense your Committee allowed only $100".." what remains unallowed is $118..18—the sum stated above—The first question occurring upon this is—Was there any thing extravagant in the expenditure at the time? The answer to this is very obvious and satisfactory. The allowance received by me on my sailing for India in fact was $341..63 whereas the fixed outfit of the Lon. Miss. Soc. and voted me is $666.67. The consequence appears immediately as was the truth, that I was poorly provided in going out, in comparison with their Missionaries, and must have had the more need of assistance on my return. What then is the additional expense which I incurred? $218..18 which added to my outfit in 1812 is $559..81—That is to say myself and wife in providing in 1812 for a voyage from America to India and in 1813 for another voyage from India to England for myself wife and an infant child I expended $—106..86—less than is a regular allowance, than was voted me, and than the actual outfit of one of the last married Missionaries for a single voyage. To make this argument the more forcible, let it be considered that notwithstanding I kept so much within bounds in this matter it is no small expense to fit an infant for a voyage of six months, to be prepared for all the changes of climate to which it is to be exposed — that owing to our frequent delays in consequence of our great efforts to stay, after preparing once and again we were delayed till the first preparations were out grown, and it became necessary to be at some expense to prepare over again and that the mother needs a much greater supply of clothing as a nurse, than she would otherwise need.—

I cannot but believe, sir, that since with all these disadvantages I spent — $ — 106.86 less for two voyages than a full allowance for a single one that you will consider that I have very satisfactorily proved that I was not extravagant at all in this matter.

It is one thing however, to prove that I was not extravagant in this matter and another to establish a claim to the allowance. There is one objection to allowing it and only one. i.e. That I afterwards claimed the balance of my outfit in 1812 and that it was allowed me by the Committee in in 1816 and that (though not having expended the balance at that time it well appears that I was not extravagant) what I have finally received, ought to be considered as a sufficient allowance.

The question then is, what would have been reasonable, had I had on hand in 1813 an outfit which had been provided nearly two years before, with a full allowance. At the expiration of that time it ought to be supposed that there will be some trifling additions required — say — $20 — each = $40 " 00

The mother requires more as a nurse
say (which is well within bounds) .... 57 " 00
Preparing a young child for sea
at least one quarter of a single man's outfit ..... 111 " 00
Additional allowance for second
preparations .... 20 " 00
$218 " 00

I do believe, sir, it must appear that on the principles adopted by your Board in voting me $666 " 67 in the first instance for my outfit that $218 is a moderate allowance for my wants in 1813. If from the statement made it appears that all the allowances claimed are more than I actually expended, I believe —

1st. If I expended leſs than I reasonably might I suffered the inconvenience of it and it may be left to my choice, whether to apply the balance to provide other conveniencies to relieve preſsing embarraſsments, or to aid directly the miſsionary funds. I believe the Board will justify me in saying that I am not in circumstances to allow me to dispose of it in the last mentioned mode.

2nd. The truth is that as much as this balance has been expended in providing other conveniencies.

3d. A very considerable expense has been incurred for clothing suited to the climate of India which in consequence of my return is of little or no value to me by which as I make no charge for it I lose as much as I should gain by the allowance in question. — perhaps The fact that a great number of cotton suits are neceſsary for frequent changes in that climate will convince that this statement must be true. Mr Ward, one of the Baptist Miſsionaries, in his book on India states that it is always neceſsary to change the whole dreſs daily and in the hot season often three times a day — A woman's clothing there is as much or more expensive than a man's

5th I should have been better off with only $666..67 received in Feb. 1812 if I had been obliged to make no preparations in 1813 than I should have been in my actual case with the addition claimed.

2d The second Item stated is losses ——

The first loss was by accident on the voyage to Cochin — The second was of money sent to purchase a few articles in England on a ship which was lost. I have only to say on these that considering the smallness of allowances to Missionaries and my own misfortunes in particular I believe that the Board might very properly grant them

3d Interest. The interest paid in 1814 was not originally mentioned as a subject of extraordinary expense to the Committee from the belief that my arrears would be otherwise adequately met. The interest in 1815 (the sum I state from memory but I believe correctly) they were aware of ——

should it eventually appear that all the monies borrowed in India ought to be allowed there would probably be no difficulty in paying up this balance of interest.

Having then, sir, thus accounted for (in extraordinary expences) the sum of $196„36 — there remains of my arrears in India as stated above, the balance of $227„07 to be accounted for as the proper maintenance of my family.

And this, sir, may be immediately accounted for upon ... principles suggested by my brethren, and admitted by the Board. I refer to the allowance of house rent in addition to salary which the Board voted at their annual meeting in 1815. And I believe I may safely calculate that a claim for an allowance of this sort will be admitted by the Board because it is presented on admitted principles Perhaps I should not be so confident since it has been stated to me by the organ of your Committee that that allowance is prospective only and not retrospective and on that account was not admitted

I may therefore be permitted to make the two following observations

1st That an allowance for house rent was more neceſsary during the period of time I was in India than it could have been afterwards becauſe I was then more expoſed to expense from ignorance than I should have been afterwards.

2nd That an allowance for house rent is much more neceſsary as an appendage to the salary of a married man than of a single man.

If these aſsertions are correct you will readily see the propriety of making me an allowance which ever since the meeting of the Board in 1815 has been made to both single and married Miſsionaries at Bombay. My actual expense for house rent, was incurred at different periods. At the first I was acting in concert with brother Hall. At the second I was living on a private establishment and must perhaps expect your deciſion on this to be regulated by your views of my conduct in that respect.

The expense for house rent was as follows

From Feb. 1813 to Dec. 1813–Rs 235. 2 4r or Dols $106.. 64

Eight months from Nov. 1814 at 50
Rupees pr. month the allowance stated
in my letter to Dr. Worcester June 1814 is
Rupees 400 — or Dols $181.. 81 .... 181" 81
288" 75

Deduct arrears as noted above .... 227" 07

Balance in my favour .... $ 61 38

It may occur to the Board that I paid more for houserent in 1814 than is here stated. One hundred Rupees was the rent of the house. The remaining 50 Rupees I consider my brethren and the school to have paid.

The price stated for rent for my family in my letter to Dr. Worcester and assumed here is low – time will prove it so. My brethren were living in a cheaper house when I left India, but it was cheap because it was exceedingly out of repair. They paid I think Rs 75.. .. — The same house was once refused to the police who offered to pay Rs 200 per month

Something having been hinted on the subject of presents in one communication from the Treasurer I deem it proper to say that I never

received but one preſent in money which was Rs 20 --
being the moiety of one to brother Hall and myself
Two hundred rupees were given me shortly before I
left India explicitly to prevent my losing any thing by my school
on being obliged to give it up on account of my health.

There were presents to some amount in kind. — They
were many of them real comforts such as we never
should have touched nor could have touched, if
they had not been given to us. They were never
aſsumed or regarded as private but were freely open
to the use of all, though sometimes given to Mrs.
Nott in particular becauſe she peculiarly needed
them and generally came into her hands as the
only female in the Miſsion.

To return: According to the plan which has
been stated above there is a balance in my favour
of $61.. 38 after allowing and settling the whole
arrears in India. Still, sir, the allowances are
insufficient. My object hitherto has been only
to present an unobjectionable claim to the
settlement of my arrears and not to state fully my
actual neceſsities or expenditures — If you refer
to my letter of June 1814 to Dr. Worcester which

was penned with some reflection, upon the experience of one year and four months you will see my opinion of what was necessary. You will observe that the three particulars - Servants - Living - Clothing amount to Rs 148"2 qr pr month to which only add ten for conveyance (which will but little more than carry one individual to church for that time) and the amount will be Rs. 158..2 pr month which is Rs q 36.1-28 more than my monthly salary. Another item is implied of Rs 5-2- when a palankeen is not kept, which makes Rs 41-3-28 & it may be said safely within bounds, that the unnamed incidentals would bit up to Rs 48 pr month — This multiplied by 30 months the time of my residence in Bombay makes up the additional sum of Rs 1,440 — or $654"54 more than the balance already stated in my favour - making the sum of $715"92 - This whole balance in my favour however was not spent, partly because I some of the time, lived more sparingly than the plan supposes - partly because my brethren were a part of the time joint sharers in the expense - and partly because

I avoided at all times conforming to my plan any further than was indispensable.

The balance therefore now due me after settling the arrears is, if all my expences are paid, not $715..92 — but about $380 expended of my own money That is, Sir, in order to be fully remunerated it is necessary that I should receive three hundred and eighty dollars besides the payment of my arrears — The actual arrears at least, is, and $61..38 more are certainly evidently within the compass of the present reasonable allowances which the Board make their Missionaries and I should hope will on that account be granted — But that I may fortify myself still more strongly against the charge of extravagance and more surely obtain sufficient allowances I beg leave to invite your attention to another course of argument.

I did hope till my accounts were settled last fall that my arrears — viz. $423..43 — in India would have been more than settled off in the manner stated in my letter to Dr. Worcester of Sept

1815. Viz. by an allowance of all my expences stated up to April 1814 and by an addition of £50 a year to my salary after that time. I was induced to expect the first as it appears by misunderstanding a clause in a letter from the Treasurer received at Bombay before mine of Sept. 1815 was written. In consequence of being informed of this by the Treasurer's letter of Oct. last I expressed in my answer the expectation that I should be allowed the additional salary of £50 sterling a year for the *whole* time. Viz. two years and eight months which would be £133.6.8 — or $592.58 — which you will observe settles, after the three extraordinary items are deducted the remaining arrears as stated viz. $227.07 — and leaves a balance $365.51 — which about replenishes my own funds.

Have I then any proof that to have spent £200. a year was not extravagant? and have I any claim to such an allowance? My views on that subject were stated as follows in my letter to Dr Worcester of Sept. 1815 or

Since the salary given by the London missionary Society was professedly taken by the Pru. Com. as a standard and as I learn by their missionaries on their way to Surat ——— That the salaries — which they receive are £200. — for married men — I feel confident that I may safely calculate for the same sum. Indeed I might as well calculate for more still as Surat is one third less expensive in all the necessaries of life*. To free myself from the charge of extravagance and substantiate my claim I observe,

1st It is highly improbable that the Lon. Miss. Soc. have made this addition to the salary of their missionaries without good proof of its necessity.#

2nd The addition is so small that admitting it to be doubtful whether it be necessary or not, it was reasonable for me who supposed that I had learnt its necessity from experience and who knew that the example of the Lon. Soc. was

Mr. Thomson
orrespondent
Ch. Miss. Soc.
Madras, states
addition
de by the Lon.
as a nec
ry addition.
Miss. Reg. for
. & Feb. 1816

followed in the first instance, to calculate upon receiving it at my request

3d. It would be a very hard case if I should be refused because it was not an expreſs contract and I should be illy repaid for that confidence which I reposed in accepting an untried salary. The argument will be strengthened by remarking in general that no salary can be equally suitable to every place. I know from my own observation that in Calcutta the hire of servants is leſs than one half what it is in Bombay. Articles of clothing are much cheaper and provision for the table not one third as much. I would rather live in Calcutta on one hundred pound sterling and in Serampore on ninety than in Bombay on a hundred and fifty. In Cochin house rent is not more than one third what it is in Bombay, and such is the price of articles of living that £80- would be better there than my salary at Bombay Allowing to Miſsionaries at Surat £200 — a reasonable allowance at Bombay I speak now from information and not experience should be £250 or £300 —

I close all these observations by presenting as a very moderate claim my demand for £200 — or such allowances under some other name as shall be equivalent.

To aid the general argument I believe I may safely bring up the testimony and examples of our Baptist brethren. In the first place I will refer with considerable confidence to their assertion concerning our affairs, that our salaries were not enough — not enough probably even in the least expensive situations. To this I will add that Mr Chater at Colombo with a wife and two children (see Bap. Mag. May 1813. P. 292) was allowed Sicca Rupees 160 pr month — i.e. 174 Bombay Rs pr month which is about twelve rupees more pr month than would be furnished by a salary of £200 a year.

Colombo is an expensive place, but I presume not more so than Bombay in any article; and in house rent evidently much less. I make the remark concerning house rent in view of Mr Poor's late statement published in the panoplist that the

American Missionaries at Ceylon obtained a very convenient house for their large family, (consisting of not less than nine persons and requiring five sleeping rooms) for twelve dols. a month. A house which might have been called commodious in Bombay for such a family by any man, must unquestionably have cost at least three times that sum and very probably four or five times.

From the last report of the Baptist Board of Missions (page 163) it appears that the Baptist Mission at Serampore proposed in the case of Mr Judson besides a house and all extraordinary expences for a man & wife and one child 140 Sicca Rupees per month i.e. 152 Bombay rupees per month simply for personal subsistance which is about 830 Dols. a year or nearly £200 independant of a house for a man his wife and one child.

From the same report by a letter from Mr Robinson I learn that $100 per year is necessary in the large towns on the Island of Java for the support of a Missionary and his wife.

I believe, sir, I may safely pledge myself that a Committee of ten of the most judicious people in Bombay shall unanimously agree that the amount of my expences in that place was not only not extravagant but exceedingly with in bounds and shall all express their astonishment that I lived on so little. And I beg leave now, sir, to present to your Board the copy of a statement of a months expences necessary for a missionary and his wife without children. It was made by J. H. Pelly Esq. Deputy Accountant General at Bombay at my request and because I had told him that my expences had exceeded my stipulated allowance. Mr Pelly is a judicious man, and a very great friend of your Mission.

" Calculation of the probable expences which a missionary and his wife would have to encounter during a months residence in Bombay, after having provided themselves, linen furniture &c

Servants wages—viz.	Rs	Marketing Expences	Rs
One Cook ——	10	Bread and flour ...	10
One Servant Man ...	10	Butter	5
One Maraul Boy ...	6	Butchers Meat Poultry fish Vegetables—Oil for Lamps Fuel—Rice—Milk &c	75
Washing	12		90
One Sweeper	3	House Rent	60
	41		

191 Rupees or 2^{s}-3^{d}. at the rupee £21.9.9. In this estimate wines and liquors are entirely excluded — but it frequently happens that in a climate so hostile to northern constitutions either one or both of these items are indispensable to the preservation of health. There is no allowance made for inevitable breakage in domestic articles and wear and tear in furniture, nor are clothes, which in this country the washers soon destroy, included. Small sums too are of course wanted for charitable purposes and for purchasing books. Should there be any children the scale of expences must be very greatly augmented.

Bombay Sept. 21st 1815

N.B. Rupees one hundred ninety one per mensem might provide the bare necessaries of life, but would not enable a family to enjoy those comforts which in this country cannot without sustaining great privations be dispensed with.

I should suppose that a private gentleman with three children seeing little or no company would hardly live in Bombay on less than Rs-500- a month" you perceive that he has considerably exceeded my expences in the articles he notices for a man and his wife only which was not my case in Bombay. You will notice the incidentals he refers to, and particularly the fact, that the washers soon destroy clothes in India which they do by beating on the rocks. After all you will observe that Rs-194- provide the bare necessaries of life only, and that Rs-500- for a family is no more in Mr Pelly's opinion than a moderate support.

In conclusion I beg to ask: is the excess which I have expended beyond my allowed salary more than you might reasonably expect or so much? It is admitted on all hands that £-100- a year is not too much for a single man in addition to house rent. Is it credible that a wife and one child and a part of the time two children should require £50- one half as much? If Mr Newell for instance after his house is provided needs £-100- is it credible that Mrs Nott should not need more than £ 50- or that I should not need more than £50 - to enable me to provide for my wife and children. Would you not at once say that if Mr Newell needs £100 - and his house rent that Mr Nott, in order to provide equally well for his family must need in addition to a house £200 - at least? Would you not say this even in this country where a female can do much in the care of a family and where her clothing is considerably leſs in value than a man's. If you would you may say it more confidently concerning a Miſsionary in India where a woman makes much work but can do but little and where her clothing, because she needs as much or more of the same kind, is to say the least of equal expense.

3d I now proceed as was proposed to attempt to vindicate my return from India "contrary to the opinions and remonstrances of my brethren and without any previous reference of my case to this Board"

My only justification, Sir, for returning in the circumstances specified, shall be rested upon the urgency of the case, which I am now to state and confirm.—

The true state of the case in my own opinion was as follows:— viz. That as to its immediate fatal termination, my case was not desperate— That is, there was a possibility that by care, inactivity, and great use of Mercury I might live for many months.—

That as to its final fatal termination without any intermediate period of useful health it was desperate. i.e. that I had no prospect whatever, either by remaining at Bombay or taking short voyages for purposes of recovery, of obtaining temporary usefulness or of avoiding the catastrophe of death at no distant period.

That by actual removal from the climate, I had a prospect of recovering to such health, eventually, as would enable me to be useful as a minister of the gospel.

From which premises, sir, I drew the satisfactory conclusion that I had all the justifiable motive for returning which I should have had, had my case been desparate as to immediate fatality; and more, as I had a greater prospect of preserving my life and especially my constitution to my family and to the church.—

I have, sir, so much confidence in the wisdom of your Board as to believe it would be irrelevant for me to attempt a laboured vindication of the obvious principles on which it is right to leave a Missionary field in the case as above stated

Admitting as I believe they do, that it is right, when a case is desparate as to the prospect of its immediate fatal termination; I cannot believe that it will be a question of principle, but of *fact* with them when a case is presented of a fatality as sure, though to be preceded by an illness, less severe and more protracted. For the longer that illness might be protracted, and the more distant the catastrophe might be of course the longer the patient might wait and suffer before his case should become immediately desperate, (not to mention the great hazard that in waiting he will lose his life) the greater would be the unprofitable burden upon Missionary funds* and the less the prospect that his final removal would restore him to comfort or to usefulness.

*It is here taken for granted that the Board would support a Missionary & his family in India, however long he might be sick & however great might be their necessary expence during his illness.

It becomes me then to betake myself to the question of fact and endeavour to support my own views of my case.

My own opinions were formed principally upon those of my medical advisers, which were very fully stated to me in frequent conversations with them. The certificates of both without entering into particulars, stated, that, owing to my state of disease I could not remain in India without endangering my life — A phrase as to the technical import of which in a medical certificate, I presume there can be no doubt — These certificates are before your Board. The facts on which they were grounded were not simply that I had a liver complaint, but that I had lost my health after a very short residence in India — that my disease did not yield to the usual remedies and that at the close of a third course of Mercury within eleven months I had every symptom of a fixed chronick disease and very great debility. As a proof of the correctneſs of the opinion of my medical advisers on my case it is proper to bring the evidence which is furnished by subsequent events. And here, sir, I first mention another certificate laid before your Board at their last annual meeting from Dr Darling of London to whom I was recommended by Revd Dr Waugh a Director of the Lon. Miſs. Soc. as a person particularly qualified to manage my complaint having been himself a sufferer by it in the same climate as myself. He certified his opinion that my disease would have terminated fatally had I remained much longer in India and that to return there would be extremely hazardous to me. It is highly improbable that three physicians of respectable character in society under whose care I was succeſsively should all be mistaken or dishonest.

It was my intention to have added to these certificates another from Dr Philemon Tracy of Norwich Conn. whom I have been in the habit of consulting the year past, but on my return from Balstown Springs to which I had been by his recommendation I found ~~that~~ he was absent at Buffaloe, ~~and~~ I learnt only a fortnight before the meeting of the Board ~~that~~ he was detained there by the dangerous illness of Mrs Tracy.

Should anything, however, be suspended upon a certificate from him, I have no doubt of being able to obtain the declaration of his opinion, that I have the last year labored under an affection of the liver which has unfitted me for the duties of my profession.

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I may further add that those who have known me for the year past with any degree of intimacy, might I believe be very easily brought to testify and that under the solemnity of an oath, their opinion, that whatever may have been my health in India or whatever may be my present complaint that I have been since my return to this country in very ill health and totally unfit to perform in any measure the common duties of the ministry.

In stating this convincing testimony I have to observe that it equally justifies me for quitting India and tropical climates altogether as for leaving Bombay. for,

1 The whole medical evidence is, that there was not the prospect that I could return even from a cold climate at any distance of time with safety. Therefore a fortiori there would have been no use in voyages in India or even a short residence at the Cape of Good Hope (from the summers of which last, by the way, liver subjects are obliged to retreat)

2^{d}. The evidence from experience is that nearly two years with long voyages and cold climates have been insufficient to establish my health and of course again, *a fortiori*, short voyages would have been of no use. The consequence from the whole is that to have resorted to short voyages for relief would have been to have exposed my constitution without a motive, to new ravages & my life to new dangers, at all the expense of maintaining my family at home and myself abroad making expensive voyages which expences for a year at a very moderate calculation must have been $1,500.. After which great expense the step I finally took would have been necessary with all its necessary expences unless the event of death had intervened. Even in that event my family must have been returned or provided for.

I believe therefore I may now safely & confidently say that the time of my leaving, was the very time to preserve my life, and save unnecessary expense. To have remained longer in Bombay or that region, would have been to have ruined my constitution or lost my life, at a great public expense; And in the event of living to reach home I might *possibly* have received your censure for not coming in so clear a case.

As I was completely useleſs, under the influence of a chronic disease, I was inadequate to the efforts neceſsary in establishing a new Miſsion under which, had I attempted to make them, even in a favourable climate I should not only have remained ill but probably have fallen a victim to my own imprudence. The Cape of Good Hope was the only place which could have been considered as at all eligible, and considering all the establishments in its immediate neighbourhood and the ſmallneſs of its population it never seemed to me desirable to establish an American Miſsion there. It is not the place which I should select if I were intending to enter at the present moment into Miſsionary service

In order that you may admit in all its force the testimony adduced concerning my health, it is neceſsary that I should attempt to obviate the objections which are suggested in the letter of my brethren to me of June 1815, wh. was laid before the Board at their last meeting.

"We do fear" say my brethren "that you are building again the things which you once destroyed". This admits of no other reply than a reference to the actual neceſsity of my return; which accounts for it without a change of feeling.

"We do fear" they say "that your present views of the grounds on which Miſsionaries may leave their work, are dangerously loose". Whether my declared views are loose may be judged from my statement to my brethren June 1815 — and from the statements now and formerly laid before the Board. Whether my real views were different from my declared views, will be determined by your judgment upon facts.

"We do fear" they say "that other motives than considerations of health have insensibly operated upon your mind, and led you to wish for a return to America. We allude particularly to your pecuniary embarrassments, the bad success of your plans of private schooling and your inability to maintain that style of living which you have adopted."

Here, Sir, observe the secret spring of the whole mistake on the subject of my health. It was their connection of that subject with another which had deeply interested their feelings. This prepared them to overlook my obvious symptoms and to mistake my motives. As they could so easily conceive of a sinister motive they were ready to suppose that I wished to return, made too much of my illness and misrepresented it to others.

In regard to the fear expressed by my brethren, no affirmation of my own can be decisive in respect to an *insensible operation* upon my mind. As to the probable influence of the motives imagined, I may however be indulged in two or three remarks. I shall then observe, that I calculated with confidence that my stipulated salary £150: : would never be withheld from me so long as I remained faithful to the duties of an evangelist among the heathen, by which I calculated that I had secure Rs 122 " " per month. Now, Sir, I felt a perfect confidence of being able to add by my school a sufficiency for my own support, on the plan I had adopted and even more if I had chosen. At the time of my determining to leave I was receiving 93 Rs for scholars – and had had an unsolicited offer of another on the 4th of May from a Col. in the Army for which I should have had 40 Rs which added to the sum last mentioned is Rs 133 – per month.

My brethren were paying me at the same time for board 60 Rs per month which added to Rs 133 = Rs 193 — which added to Rs 122 — my monthly salary = Rs 315 — Now, sir, when I say that many influential friends were interested in our success, that there were many children of wealthy parents in every part of the Presidency of Bombay, unprovided with instruction, I believe the Board will think that we were discouraged with unaccountable ease, if we were in those circumstances.

"Your quitting the country" my brethren say "is hasty and premature" and suggest that a voyage to some neighbouring countries would have been more proper. For the motives for taking immediately a voyage to Europe & America and departing altogether from the Mission any ground I refer to the direct statements already given on that subject.

The catalogue of evils incident to my return which they have given must necessarily deepen the impression of my guilt if my conduct is proved to have been wrong, but only a sense of my own and the public misfortune if it is proved to have been right. With this remark I shall leave some pages of my brethren's letter which in one view of my case are pious expostulation: and in another mere declamation.

I am now to notice what my brethren say of the manner in which I proceeded in the whole course of the business. The amount of this is, that I consulted with improper persons and concealed my intention from them till they learnt it incidentally and indirectly only a fortnight before my final determination.

I beg a patient hearing while I endeavour to place this subject in its proper light.

When I was attacked the third time with my complaint in March 1815 Dr. Taylor happened of an evening at our house and learnt the state of my health. On going away he went to the house of Mr Ashburner a friend of ours where he remarked that I was again ill and expressed to our friends there a decided conviction that I could not stand the climate - the next morning Mr- A— called to see us and mentioned what Dr. T— had said, urged me to pay some attention to it and if I did not feel willing to rely on his advice at least to be induced by it to seek that on which I should rely. As my health daily grew worse I determined to converse fully with Dr. T— upon it. After reflecting upon his decided opinion, I sought and obtained his consent to apply to Dr. Morgan the family physician of Mr Erskine a great friend of your Mission, as by his good offices I might expect to obtain his assistance without expense.

Having made this determination I felt it my duty to mention the subject to my brethren to which I own I felt a reluctance owing to the cold and severe manner in which I had been for a long time treated. This I did at the table addressing myself directly to them and no one being present but our own family. I stated distinctly Dr. T. opinion concerning my leaving the country and my own determination to apply to Dr. M for his advice. This, sir, is the conversation to which they refer when they say that I had given this information in *their hearing*. *It was* in their hearing—It was expressly addressed to them in the presence of our own family alone as I presume if they were interrogated they would admit, and it does exculpate me from the charge of giving them no intimation on the subject before they received it from others.# I gave them direct and early information. This true I said but little, because their manner intimated very strongly as I thought that they would not be consulted. When I found that my brethren were disposed to say nothing on the intimation I had given them, I determined to waive the subject, till I saw what was likely to be the result of the efforts of my new physician. This resolution was better suited to my state of health, than to press consultation & more likely to leave my mind the power of cool and careful reflection, than though I were to be put in the attitude of defence as I expected that I should be, whenever they began to converse on the subject. Before the physician had expressed any opinion on the result of his own experiments, my brethren sought a conversation with me.

#. Why do my Brethren say that I said [illegible] in their hearing, what I said directly to them & not to third persons?

It is next in order to notice what my brethren say in two different parts of their letter on the characters of my advisers, by which in particular they detract from the weight of the medical evidence which I have produced.

I did not consult my medical advisers that I might learn on what principles I might leave the Mission; a question on which I chose to decide for myself; but that I might learn my actual case & prospects, if I should stay. To give me this information they were qualified from their medical knowledge and experience in that climate.

As to Dr. T— to whom my brethren particularly object— It was not his opinion that decided my mind." Had I been satisfied with that I might have made up my mind the last of March 1815, as he expressed his decided opinion, then, unsought and would doubtless have given his certificate then. My reason for not acting upon Dr. T—. advice was not that I doubted the honesty of his opinion at all; nor because he had not been the uniform friend & patron of the mission nor for want of a good degree of confidence in his medical skill but that I wished for another trial for my health, and the opinion of a more experienced practitioner on my case. Dr. Morgan is one of the most experienced Physicians in Bombay

I do not know that he had ever been either our Patron or oppose

I was unacquainted with him till he attended me as a Physycian, but had p

fect confiden
in him as a
honest, honor
ble & skil ful
Man.

In regard to my advisers, I observe that I did not consult any but my physicians but of course heard attentively all the suggestions that my friends were pleased to make. From the character of those friends my brethren seem to throw a shade upon the conduct which they approved. Some of those who approved of my return are possessed of views similar to our own and all of them had been the uniform patrons of your Mission. I will seise the present occasion to present a probable argument in favour of the necessity of my return from the character of those very friends and the known interest they had taken in behalf of your Missionaries

But then, as my brethren intimate, that mine was an unnecessary return — be it, that by a little perseverance and effort, I might have remained and laboured for the conversion of the heathen — Do you believe that I should have received the approbation and encouragement of those very men say Mr Erskine & Mr Ashburner who had all along patronised our expedition defended us against our enemies, and triumphed in our success?

Let me say one word on the character of these gentlemen – They are men of information of enlarged minds of experience in the climate and of fair characters The one is judge of Police a man of great Oriental learning, universally & deservedly respected the other one of the judges of the supreme court.

Now I confess it would have required no small share of self denial for me to have hazarded losing the good opinion of these men by a cowardly retreat.

I will mention a proof of Mr Erskine's approbation of which the Brethren are not aware & which shews that he was not approving of my departure without seeing it to be necessary. When I called to consult him on the plan I proposed for pecuniary resources to aid my return, he said "if you prefer this way take it, but as to the means of returning give yourself no uneasiness. Your friends will not suffer you to want them. If Mr Stuart of the house of Forbes & Co.) demurs at all tell him that you have another resource and you shall be provided". I understood it that he was willing, and supposed that my other friends would be, to run the hazard of losing the money— A hazard which I had fully explained to him, and which he must have known would be great if my return were unnecessary.

The Board are informed in the letter of my brethren of the fact that I gave a written statement of my motives for leaving India by which it should at least appear that I was willing to be open and clear on the subject

To this I was urged by the desire that my brethren might not be at liberty to give in their prejudiced state of mind wrong accounts of my actual statements. And at the end of more than two years I am willing to rest the probality of my return upon that Document, tho' it was an unstudied production. In order that it may have its due weight and that my assertions on the subject of my health their due credit some animadversions on the objections of my brethren are necessary.

They observe that I have expressed myself in my paper in such a manner as to mislead those who have not been present and observed what actually passed". "One would be liable to think from your representation" say they "that you have been doctoring for the liver complaint for eleven months past and that for the removal of that complaint you have been carried through three courses of Mercury: we can only say, dear Brother, that we who have lived in the same house with you eat at the same table with you have not been aware of all this. We must say that we are surprised at this representation as we never heard that it was your opinion or that of any other person that you had the liver complaint till about two months ago.

"That you have taken calomel at different times during the year past is very true, but that in medical language you have used three courses of Mercury we do not consider a correct statement."

Here, sir, is a mystery indeed and I have presented it exactly in my brethren's own words as it was presented to you at your last annual meeting. I cannot say that my brethren have at all misinterpreted my statement except in a trifling particular. Instead of expressing myself, that I had passed through three courses of Mercury for the liver complaint, the mode of expression is more perfectly consistent with the real fact, that the first time, it was uncertain what was the ~~cause~~ of my illness, though subsequent symptoms determined it to be an affection of the liver. But this is not material, and my brethren and myself are in fact just as much at issue as they represent. It does therefore behoove me to endeavor to establish my own statements, against two credible witnesses who might have had every means of judging.

Let the following particulars have their due weight

1st That it was my opinion that I had the liver complaint six months before my brethren's letter was written take the following extract from a letter to my father dated Dec. 6th 1814 – which was duly received long before my arrival in this country.

"I have mentioned my being in feeble health. I do not however suppose that there is any thing alarming in my situation. I have a slight affection of the liver which I am now taking means to remove."

2. I suppose that my brethren were aware of my sentiments concerning my health at that time. They were I know, aware that in july 1814 I was professedly unwell, actually under the Drs care & that for some cause or other I attended to very little business.

On Nov. 1st I took brother Hall's place in the school. I soon complained of a pain in my side. Whether I used the words liver complaint in any part of that affair I cannot tell. My brethren knew that I had daily a pain in my side the usual liver symptom. One day as I was sitting in my own room with Mrs. Nott. Dr Taylor came in, direct as I supposed from Mr Hall and expressed himself to the following effect. "Hall says you have a pain in your side, we must attend to it" Dr Taylor then enquired into my symptoms and ordered me to take calomel pills 2 grs each — to take one every 2d night if I continued in the school and every night if I could leave it. I preferred the former, but in a few days thought it best to leave the school, at the Drs advice and to take a pill every night. Br. Hall in consequence of my request on this emergency took my place in the school and retained it about seven weeks at the expiration of which time I offered my services again. Whether my brethren thought I had the liver complaint I will not pretend to say, but I will say most confidently, that my physician got from brother ~~Hall~~ the ~~[illegible]~~ first information that I had the usual liver symptoms & that they knew I had left the school to adopt a treatment suited to the liver complaint, and which produces salivation.

3dly Dr Taylor's certificate declares that I had the liver complaint ~~last~~ last year, that is the year 1814.

4thly

I believe that I used medical language correctly in stating that I had been through three courses of Mercury. It would have answered all my purpose, however, to have said, that of which I had experimental knowledge, and all I meant, that my mouth was thrice made sore by the use of Mercury within eleven months.#

It is true as is stated in my brethrens letter that Dr Morgan in his first conversation with me did suggest a trip down the coast through as I understood in case the medicines I should use should be effectual for the purpose of confirming my health and not for that of removing fixed disease. This advice he doubtless would have afterwards given had he not then learnt the obstinacy of my complaint. He learnt by the effect of the medicines he used, compared with the previous history of my case, as he states in his certificate that my constitution would not stand the climate. It appears from his correspondence in April & May 1815 that he supposed my disease might have been less firmly seated than it was: That in order to remove it he was obliged repeatedly to direct the additional use of Mercury and that he finally advised its discontinuance because I had used it so long.#

About this time May 26th. after rubbing in Mercury nearly six weeks and taking 35 Mercurial pills my mouth became sore. The medicines were now discontinued, but I remained ill. Directly

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See his notes marked A. B. C. D. on file

after this I had for five days a constant pain in my side and a bowel complaint which followed me severely.

His opinion concerning my health remained the same after my detention in Bombay in Sept when he said as stated in my letter to Dr. H— of Sept 1815—

"You are just in that state of health that it would not be strange if you were to awake any night with an illness from which you might never recover. A severe liver attack, or bowel complaint which might be equally fatal; and should you escape this hazard you would instead of improving in health be constantly growing worse.

In order to invalidate my certificates and thus take from me the only means of giving plausibility to my conduct, my brethren express themselves in a manner which compared with the obvious state of the case furnishes an argument against the candor of all their statements.

[illegible]

[illegible] to justify. They say that they firmly believe that they or *some* of them could have procured certificates to the same effect before they left America. I readily grant that if my certificates meant nothing more and proceeded on no better grounds and from no better authority, than my brethren's presumed certificates that they are a poor apology for my return. But observe the important difference.

The advice and certificates of my physicians were grounded on actual experiment of a residence of three years in India; which was known to them to have resulted in a chronic disease which they had been unable to remove. *They* asserted that my constitution was peculiarly unsuited to the climate and that owing to my known and tried state of health my life was endangered.

What! A chronic disease has been seated upon the organs of life for more than twelve months has been kept from completing its work of destruction by making the mouth sore three times and still continues working and this state of things is certified by 2 physicians making it their business to decide upon the case of the patient — and after all my case is to be put upon the same footing with that of my brethren before they started and this ~~implication~~ opinion is to be sent home for the information and guidance of the Board in the exercise of their most important duties!!

Compare, I entreat you, with this statement of my brethren, and indeed with their whole view of the subject of my health the two following important facts.

1. That since my brethrens letter was penned & since I obtained certificates I have been two years and three months following the best advice using the most approved remedies & enjoying all the advantages of sea voyages and the most favourable climates and still remain affected with a chronic disease of the liver and unable

to accomplish one fif~~th~~tieth part of the ordinary duties of the ministerial profession.

2 That since my brethren *might* have got certificates to the same effect, they had Feb. 4th 1817 withstood the climate of India four years and an half and were still able to pursue with activity and vigour the duties of their situation.

Having compared these two facts with the statement of my brethren judge in your wisdom which is distinctly proved my error, or their own prejudice and mistake.

A similar instance of prejudice and mistake has been presented to your view in their remarks on Mrs Nott's health at the time of her illness in the summer of 1814.

The next step in my brethrens letter is to put my case on the same footing with one half of the Missionaries in India. Suppose it were so *that* half had better be removed. But it is not my opinion that one tenth of the Missionaries in India were in so bad a state as I was or rather, in a state in which their prospects would have been so well decided. There might have been at the very time some labouring under acute disease without having any symptom that the climate disagreed with them in particular. Just as I suffered from acute disease in Calcutta in 1812 without having any reason for deciding that my prospects were unpromising

My brethren on the apparent supposition that the principle I had adopted must exclude Missionaries from torrid climates break out in pathetic lamentations for their miserable inhabitants But my principle would simply *remove* a Missionary when there exists every human probability that he can be of no further use in the place of his residence and has a sure prospect of becoming a martyr without a motive. #

The following extract of a letter from Mr Skinner, a missionary from the Lon. Soc. at Surat, who was much with us all, just before I left Bombay, will show a very different view of my return from that given by my Brethren. =It wou have increased my hopes of the extension of the gospel on this side of the continent, if your health had permitted you to remain. But the thou of Jehovah are not as our thoughts &c Who can tell but your returning home with a broken constitution unlikely as it is may be the means of rousing some to fill u your pla

The simile of the invading army, depriving itself of all poſsibility of retreat, with which my brethren close their letter, does not I think support a christian principle. No moral agent has a right to settle his duty independant of all future considerations. When circumstances change it is as bounden a duty to reconsider, as it was in the first place to consider. The world we live in is a changing world & duties neceſsarily vary as it changes. The ships of the invading army ~~are~~ burnt on worldly principles and in the utmost disregard of duty to God and man, in the hope that the soldier's desparation may promote succeſs. But the principles we inculcate — the courage that our exhortations inspire are grounded upon confidence in God and love to his sacred cause. We seek no aid from desparation and the moment that our Miſsionaries cease to be willing agents, our operations stand.

In regard to myself if I may speak the sentiments of my heart which in regard to this cause have never changed in all the changes of Divine Providence towards me, I did not leave India like the retreating soldier crying that the cause is lost and the contest at an end; but somewhat in the spirit of him who having pressed upon the bayonets till he is covered with wounds and begins to weaken under the loss of blood; instead of rashly losing his life to the cause, and sacrificing every duty to the name of dying on the field of battle; returns to rally others to the combat, to declare that courage & steadiness will win the day to recruit his strength to heal his wounds that he may again fight for the cause he has espoused. God only knows what are to be my future destinies or how I may be left to injure this sacred cause. Let futurity speak for itself; and in the annals of the past, let there be sought the evidence that I have forsaken it ——

5th

I am now to "explain and endeavour to justify the expences of my return to this country by the way of England."

The arrears incident to my return have been already stated to be $3,661"72. The items which make up this sum are as follows.

1st Loss on furniture in consequence of leaving the Mission	$180"90
2d Loss by exchange	181"50
3d Excess of passage as first paid by me from Bombay to England above the allowance made by the Pru. Com. for a passage from Calcutta to America	1,145"45
4th Excess of outfit in 1815 above the allowance made by the Com.	14"50
5th An article of repairs in my cabin ---- .	45"45

6th Service on the passage to England ---	$102 " 68
7th Expences at St. Helena	36 " 50
8th Excess of passage from England above allowance from Bombay to Cal.	33 " 97
9th Expences in England and on arriving at Newyork	1,011 " 67
10th Extra expences incurred for accommodations on the voyage, after being driven back in distress	909 " 09

In entering upon the explanation of these items in their order it is necessary to observe,

1st That in explaining these I shall institute a comparison between them and the necessary expences which would have ensued had I come by the way of Calcutta, to aid me in which plan the Pru. Com. have made me some allowances. By this comparison I shall hope to prepare the way for the settlement of a principal part if not the whole of these arrears:

2d. Should it appear to the Board in the sequel that in consequence of coming by the way of England some expense may have been incurred which would not have been incurred had I come by the way of Calcutta, I beg to recur to two reasons for incurring that additional expense which has been already laid before the Board. The one is, that at the time of my determining to return and engaging my passage, there was no certainty that peace would be finally ratified between England and America; and if it were that ships would trade with India at all. The other is that on the most favourable supposition I could not leave Calcutta till the last November or later, by which I should have been detained within the dangers of the climate five months longer than I expected to be when I engaged my passage & nearly two months longer than I actually was — By which I should have suffered a great exposure for no other motive than saving the small expense which was to result from coming by the way of England.

Having made these introductory remarks I proceed to explain the several items above named in their order.

1st Furniture — This loss was not specified in my former communications or statements because the calculations made in my letter to Dr Wo.... of Sept. 1815 — otherwise covered this loss. It must however be evident at once that considerable loss must have been sustained in this way. By loss I here mean the difference between what I paid out for furniture in India from my first arrival there and what I have received back without making account of a few articles now on hand such as a trunk chest, and drawers &c — A part of this loss was incurred in 1813 in the sale of a few articles in expectation of a voyage to England and in it is included all the wear and breakage for two years and a half. A great sacrifice was of course made in almost every article sold

2d

The second item specified is "loss by exchange." It is stated in my letter to Dr. Worcester of Sept 1815 that I had received for a bill of £226—6—6 sterling which is at par $1,004"90— the sum of Bombay Rs—1,810—2—40. But Rs-1810"2"40-is at Rs-220-to $-100—only $-823"03-i.e. $181"87 cents less than became due to the Lon. Soc. for the above mentioned bill. There has been no question, but the money, for which I drew on the Lon. Soc. in 1815 was due me, and it has been all since allowed. But instead of actually receiving it in full I have only received $823"03—so that in fact there remains due me upon claims admitted, the sum stated $181.87

Pence

It may be doubtful whether it was wiser to draw this bill. I have sometimes doubted it myself, Whether it were or not, I presume the Board will not think it right that I should suffer loss because I felt desirous to realize all the money in my power. This item like the preceding has no connection with my coming by the way of England.

3 The third Item is "excess of passage as first paid by me from Bombay to England above the allowance made me by the Pru. Com. for a passage from Calcutta to America"

The allowance made me by the Comtee was $900 " adding to $600 – "the highest passage ever paid by the Board for a Missionary and his wife one half as much more" This subtracted from $2,045.45 actually paid by me previous to my first embarkation leaves the unpaid balance as already stated $1,145.45 –.

In my letter from India, I gave it as my opinion that a passage from Calcutta to America would fall "very little short" of what I had paid for my passage from Bombay to England.#

All the information which I have obtained since I wrote that letter satisfies me that it would rather have exceeded. I have been informed since by a Scotch gentleman that he

This opinion
was grounded u
what was said
on the subject of
return by our
per cargoes, when
Calcutta – upon
knowledge of the
greater value of
the room in

and two other gentleman from Calcutta to Baltimore paid Sicca Rupee 3,000 each and found their wine, cheese, and fowls — That I might obtain the best testimony on this subject in my power I have taken the pains to write to a mem of the Board, Robert Ralston Esq. of Phil. whose acquaintance with the India business has given him the best opportunities of judging.

I stated in my letter that I was left in embarrassed circumstances by the decisions of the Board but that it was unnecessary to inform him either my expenditure or their allowances and requested him to state what would have been the probable charge for a passage from Calcutta to America without any favour either to my person or profession. I likewise referred to him for information upon the cases mentioned in his letter.

You will perceive that Mr Ralston has taken very great pains to answer my enquiries which were made expressly with the desire of bringing his testimony before you. You will observe that what Mr Ralston calls a fair charge much exceeds my expenditure and will readily see that on arriving at Calcutta I should have been much exposed to an unfair charge.

The following is a copy of Mr Ralston's letter.

Philadelphia 23d June 1817

My dear Sir,

I have suffered in my mind at the delay which has attended a reply to your favour of the 3d Inst. I was dependant upon information from others which I only obtained this morning or you would have had an answer earlier. Mr Maylin lives in the State of New-Jersey and I could not have recourse to him, but I have no doubt in my mind that his paſsage from Calcutta to this place was $1000 Dols. The two French paſsengers with Capt Brown from here to the Isle of France was I think $500 each. Mr Birch the owner of the ship lives in the Country and have not had acceſs to him for the information but my mind is impreſsed with the certainty that the sum I have mentioned is correct.

On consulting Mr Chambelain a Super Cargo who has made several voyages to Calcutta & back and who is esteemed very intelligent, together with the opinion of some others conversant in the Calcutta business we unite in opinion that for yourself and Mrs Nott your two children and the female servant an average of five hundred dollars a piece would be a fair charge for passage from Calcutta to a port in the United States— The difference between a passage out to Calcutta and from thence here is very considerable because in the one instance the room of the ship is considered of no value, but on the return the whole profits of the voyage depends.

I have only time to add my respectful regards to Mrs Nott and to assure you that I am dear Sir your friend and very Ot Ser—

(Signed) Robt. Ralston

4th The fourth Item is "excess of outfit in 1815"—
above the allowance made by the Committee"
The allowance of the Committee is as follows:
"purchase of necessary articles for the voyage
on a very economical plan as would become a
a Missionary in Mr Nott's circumstances $167.31"
The difference between a very econom
ical plan and my own plan is just $14.50
My statement of expenditure was Rs 400 or.... $181.81
which gives the difference mentioned. —

5th The fifth Item is "an article of repairs in
my cabin" this was the fitting up of a water
closet. I considered it rather an imposition
that I should have to pay it, but found myself
unable to avoid it. This expense I presume would
be considered justifiable on the supposition of
coming by the way of Calcutta.

6th "Service on the voyage to England
When it is admitted as I believe it will be

that my wife is uniformly so sick at sea as to be unable two thirds of the time to take any care of herself, and that I was myself in very ill health.— I believe it must likewise be admitted that we needed constant and good aſsistance in taking care of two small children. It should be remembered that at sea children are exposed all the while to dangers.—

— I should think in view of these remarks that there could not be a question but it was proper to pay the sum specified if constant & good aſsistance could not be procured at a cheaper rate. Here then I observe,

1st When I agreed to give this sum it was doubtful whether I should be able to have any other aſsistance whatever, and I agreed to give it to the only person on board on whom I could depend; as the smallest sum which would secure faithful and cheerful services.

2. The only other help that I had any prospect of having was the African girl whom I

finally brought. She was then only about 12 years of age — of little use in the land and of course totally unable at that time to render at sea that constant and good assistance which we needed.

3. The only question, therefore, seems to be whether it were proper to bring the African girl. I reply that I was influenced to do it by the deep interest I felt in the happiness of a captive set free by the English laws, and committed to my care, and by the conviction that her services in England and on the passage to America, when I could expect no other help, would compensate for the expense of her outfit; for which however I have made no separate charge. She unquestionably added nothing to the expense of my passage in either case.

If I had come by the way of Calcutta I should probably have brought this African and as she could have been of but little use at her early age on a first trip to sea, I believe I should have been justified in taking (as I undoubtedly should have done) from Bombay to Calcutta an experienced nurse, as an attendant upon Mrs Nott and the children which would have probably cost considerably more than what is here charged

7. Expences at St. Helena were as follows

	£ s d
Three yds. of green baise	0.19.6
10 lb Biscuit	0.7.6
2½ Gallons of Oil	0.17.6
Porter hire	0.4.3
Washing	4.17.7
Ribbon	0.2.0
Needles & Buttons	0.1.4
Sauce pan	0.6.6
Potatoes	0 2.0
Cakes	0 1.0
Mending Boots and Shoes	0 5 0

8th Excess of passage from Eng. above the allowance from Bombay to Calcutta. The allowance of the Committee for the passage from Bombay to Calcutta was $432..69—. My expenditures $ $466..66 The difference between those sums viz. $33..97 is so small as to confirm the opinion which I held before I left India that the two passages would be of equal cost

I pause upon the eight particulars which I have now explained, as they may be less embarrassed with objections, than the two succeeding particulars to remark that it appears to me even on the supposition of being provided for a return by the way of Calcutta they might all be paid.

9th Expences in Eng. and on arriving at Newyork.

The expences in Newyork were $4—00 Custom House dues — and fifty cents portage &c at New London. The expences in Eng. amounted to £226·$\overset{s}{17}$·$\overset{d}{6}$⅓ and the particulars were contained in the statement laid before you at the last meeting of the Board. I can if it be desired exhibit the items for each expense.

I shall make a few remarks upon the several particulars as before stated to show that they were proper on the supposition of coming by the way of England.

The three first articles are for landing, and conveyance from Portsmouth to London £ s d 19.19.3

Upon those expences I observe much in the same terms as last year, that the universal custom of leaving the ship at Deal brings it as near as possible to absolute necessity. The contract with the Capt. ends there, after which all becomes bustle & confusion on board the ship. By leaving at Portsmouth which is the same distance from London as Deal, I saved several uncomfortable days at little or no additional expense.

~~I shall make a few remarks upon the several particulars as before stated to show that they were proper on the supposition of coming by the way of Eng~~

The fourth and fifth articles are expences of journey to Gravesend and Inn expences there, £5·8 9½ — ~~the~~ Concerning the necessity of which there can I believe be no doubt.

The 13th & 14th articles are for landing and embarking baggage ..£7·2·6 indispensable charges.

Of the article for washing there can be no doubt The expense was for washing sea clothes and neceſsary washing while in England £10·11·2½

The 9th — Medicine and Medical advice, 12th Postage — 19th Charity — 18th Sundries — 17th Preparation for sea on leaving England I paſs over as unobjectionable. —

11th On account of the Board £2·15·10 as it was stated last year to have been duties on images which the Board have taken and for pamphlets and papers purchased for the brethren in Eng. I presume it has been left unallowed simply by oversight.

6th For clothing £54·19·9½ will not probably be considered as an extravagant provision. Hackney Coach hire £7·12·11 may be a disputable allowance. But upon reflection will I believe be thought a reasonable expense for a sick man

Stationary & Books – a part of this probably should be considered a private matter.

15th Furniture and repairs – The following are the most important particulars. — — —

Replacing articles broken in lodgings	£1.6.7
Repairing locks trunks &c	1.11.2
New trunks	2.3.0
Remaking a Matrass which had been taken to pieces in India and which became necessary for the passage	1.4.0
Candle Safe – and Tin Kettle for passage ...	0.15.0

16th Expense of living &c I believe will need no explanation.

The remaining article, the 20th stand already as a private concern and of course is not presented for the consideration of the Board.

There will I believe on the supposition that I ought to have come by the way of England be none of these expences refused of any considerable importance unless it be a part of the expense of living &c because I staid in England too long. I suppose that for the purposes of recruiting and making arrangements for the passage to America two months might have been a reasonable time. The Board are acquainted with my motive for staying two months more _ viz. to attend the religious meetings of May. Though they will doubtless approve of my wish to attend those meetings they may not think it proper to allow from the public funds the additional expense. Should they not I shall not be dissatisfied if they leave upon me one half of the expences of living &c £ 33·1·2½. _ There should however in this case as I arrived in this country quite soon enough to be cast upon the kindness of my friends be allowed me what would be a reasonable provision for the same purposes in this country _ say one half of my original salary for that length of time £ 12·10·0 _ which would diminish the sum to be left on me to £ 20·11·2½

On the supposition that the Board

should think that I ought to have come by the way of Calcutta it will readily be seen that clothing and some of the other expences would have been equally proper and to about the same amount.

—— —— Had I gone to Calcutta I must have been detained four months and on the most economical plan have spent Rs 150 or 200 per month, as much or more than it cost me in England.

I might proceed, sir, through all the particular expences in England and show that within perhaps £30 or £40 they must have been equalled by the way of Calcutta. But were the additional expense of coming by the way of England ten times £40 I should think that the state of my health justified taking that route. The allowances of the Committee for coming by way of Calcutta only paid the outfit and passages but made no provision for the incidental and intermediate expences.

10th...

The expense incurred for accommodations on the passage after being driven back in distreſs. This expense is not neceſsarily connected with the route taken; as to have obtained additional accommodations if practicable might have been equally requisite on either route. The circumstances in which I paid this additional expense are fairly stated in my letter to Dr. Worcester of Sept. 1815 as follows,

"When I engaged my paſsage I took the least expensive accommodations for my family, and considered those I now am to have as entirely beyond my reach. But while we were out at sea Mrs Nott suffered extremely from sea sickneſs, and we found the cabin which is close and confined particularly unpleasant for her. Indeed it seemed hardly poſsible for her to live, and the only relief which she had was by going above to the Captain's cabin which was a mere indulgence, and where, feeling it impoſsible to remain in her own cabin, she remained day and night. During this time she lost her strength and became unable to nurse her child. Having known by much experience that Mrs. Nott suffers much at sea, more than any other person with whom I have ever been and that during the whole voyage, and knowing that she has now the care of two children and one dependant upon her for support, I have ever since I came on shore, felt a strong disposition to obtain better accommodations. Indeed while I have known that in our former cabin Mrs Nott would be a great and constant sufferer I have seriously feared that she might suffer essentially. I have therefore finally engaged one of the best cabins in the ship."

It is proper to add a few words of explanation —

1st I was disappointed in my first accommodations. I had never before been on board what is called a single deck ship. I expected that the cabin port and the stern ports would generally be up — I found that they were down the greater part of the time — The effect of such a situation upon a female always sea sick may be easily conceived

2. Previous to my second sailing there were several ships to sail for England, tho' when I first engaged there was no prospect of any that might be relied upon for many months. I supposed it possible that could I have my Rs 4,500 which I first paid returned that I might probably use it to better advantage than I found I had done in this. I made an effort with the Capt. in order that I might attempt this, but it was unavailing.

3. — I endeavored to exchange my cabin for one on deck with less accommodations but a free air; but which I now know would not have answered my purpose, and suspended all attempts at getting the one I finally had; until I found that exchange impracticable.

4 - As the last resort — I submitted to invincible necessity. And should I be left to beg the cost, I shall do it with confidence and hope, especially especially in the charity of my christian country women whose hearts are fitted to sympathise with my case — Or if I am ever able to earn it

I shall betake myself to the toil rejoicing in the conviction that it is paying the price for the life of her whom providence has entrusted to my care. But I shall not I trust be left to beg it. I cannot but believe that when the Board realize the distressing situation in which I must have been without it, ~~but~~ they will prefer, mercy before sacrifice, nor stifle those fellings of sympathy which must arise in their hearts.

In addition to the debts and expences which have now been considered, I ~~became~~ indebted as stated ~~last~~ year for bringing my family from N. york to my fathers house $22.. and as I afterwards learnt for my baggage $2.50 = $24.50 — which I have since had to pay.

I am willing that it should be understood that since my arrival in this country, I have been a burden upon my father which he is poorly able to bear. In unsolicited presents, however, I have received $24.. .. For preaching $19.. .. and in presents from family friends $14.92

I am still unable to perform the duties of my profession. So far as I can judge from experience it will be a long time before I recover such health as will fit me for them if I am ever to enjoy that bleſsing. My prospects for the future are therefore dark.

Time I consider has decided that I have lost my health in Miſsionary service; and I now stand before you to enable you to give a ſpecimen of what you will do for your Miſsionaries who lose their health. Should all my neceſsary and proper expences be paid, it will furnish, I humbly think, no improper precedent. Is it not proper that it should be known to your Miſsionaries as they leave their homes and country, to encounter the dangers of the torrid Zone, that while you hold it as your privilege and duty, to examine the neceſsity of the measure, and the propriety of expenditures, you choose they should return, rather than be exposed to useleſs suffering and death?

I regret most sincerely that there should have been any circumstances to have thrown a veil over my conduct. And I regret, still more, that I have been reduced to the neceſsity of unfolding private history in order to remove that vail. I am still the friend of my brethren and I trust shall never speak even truth to their disadvantage unless compelled by necessity. As I have said before "they are good men sincerely and honestly engaged in carrying into effect wise and good plans," and I anticipate after all, the happiness of seeing the Mission which was the object of my earliest and strongest affections made successful by their instrumentality. Happy should I have been had it been in my power to have continued to bear my part with them, instead of standing before you as I now do, in circumstances of affliction to vindicate my conduct.

In conclusion, if I have cost you much, may I not remind you that I have not wrought you little? I say this with no view of giving to my personal services an undue prominence, but to suggest that I carried my part of the burden without reluctance and had my share in promoting your joy in the establishment of your Indian Mission.

If I have cost you much may I not remind

you that the cost of the expedition to myself has been incomparably greater. It has cost me all that I might have gained by the blessing of God had I entered the ministry at home, and leaves me if you pay every debt without a cent and with a family of three children. Nay it has cost me much more my health and perhaps the event will prove my constitution, and has left me unable to make those exertions which would enable me to support my family.

I regret not that I hazarded these things but rejoice that I have been counted worthy to suffer & lose in a cause so noble. Nevertheless I claim it of you and of the public through you that having suffered and lost in this work in which we are *all* *equally* embarked, infinitely more than either you or they, to administer that relief and assistance which my cause demands.

Could I suppose it necessary to add the persuasion of example, I would mention that of the Methodist community who pledge themselves

to return their Missionaries to their homes & country from India at the expiration of 7 years. This is doubtless too short a time for them to stay but it exhibits on the part of those who remain at home the most kindness toward their brethren who volunteer their service abroad And will my christian countrymen be so far behind their generous example as not to return me with sufficient allowances when languishing with disease, and ready to die?

I have now waited nearly a year since the insufficient allowances of the Board were made me; & both myself and my creditors now wait to hear the decisions of your Board; in expectation of which I have informed them that I have delayed making application to any other resource. Should the decisions of the Board be unfavourable as I earnestly hope they may not, I see no resort in the circumstances in which Providence has placed me but to charity to which I shall apply if unavoidable with the strongest motives

of duty and with just as much of the explanations now made before your Board as shall be necessary to accomplish a purpose which I pledge myself never to relinquish.

Analysis of Mr. Nott's Manuscript, to be laid before the Board, Sept. 1817.

P. 3. Mr. N's objections to a full defence: viz. his not being willing to implicate others. — to p. 11 — preliminaries — p. 12 — reluctance to state difficulties — 13 — testimony to the sincerity & uprightness of Mrs. Newell & Hall, tho' Mr. Nott could not approve of their conduct respecting him. 14. Origin of diffficulties was in money transactions, on the part of Mr. & Mrs Hott — 15, 16. Took a receipt in his own name inadvertently for their joint funds — They used money out of the common fund, wh. soon brought Mr. H. into Mr. Hall's debt — Mr. H's expenses being necessarily much greater — 18 — Another acc.t opened in Hott's own name — 21 — Taking money matters out of Mr. Hott's hands — [From H's own account I should think him faulty, not only in taking the direction of the funds; but in a generally assuming manner, or an implication that whatever he did was of course right.

I should think, however, that the other brethren ought to have told him their thoughts sooner. The whole appears a very childish business for missionaries.]

Ap. 1814 – they came to an eclaircissement – p. 24 – they declared their dissatisfaction with Mr H's management – & took the government out of her hands –

p. 26. Mr. Hott proposed the common-stock plan, & the rest opposed it – p. 27 – he supposed he had a right to provide for his family – [pp. 32–34. Mr. H. has many impertinent imputations on the mo-

4) tions of his brethren.]

p. 36. Mr. N. talks all the while about private wants, in such a manner as to show that he had never even dreamed of the self-denial of a missionary.

p. 38. Mr. N. altogether mistook in the design of the allowance.

p. 39. Mr. N. has the appearance all along of a caballing, quarrelling politician, making a perpetual struggle for his private rights, as though he were contending for the liberties of a nation.

p. 42. Mr. Nott's common stock plan implied, that he might take as much as he pleased from the common fund, provided he only supplied the wants of his family, himself being the sole judge. Such a common stock would have been a burlesque on the whole system.

p. 45. If the Board were on the spot, he would not alter his plan—

p. 46. The very intimation of self-denial seemed to offend Mr H.

p. 47. Ap. 1814. Mr H. more than 900 rupees in debt.

p. 50. Mrs Nott's letter the production of a visionary heated imagination. against m.

6) P. 59. According to Mrs N's account, Mr. Hall was very harsh.

P. 66. Messrs Hall & Newell only opposed to the separating plan— From Mr. Nott's own account the brethren were very accommodating.

P. 67. An unworthy insinuation— as to Mr. Hall's sincerity.

P. 69— Mr. N. resolved to increase his expenses—

P. 70— Determined to live beyond his income—

p. 78— Most extravagant in his
co notions—
a p. 81— want of economy
p still—
plan 97, 98— Mr. N. behaved
take as in a very trifling man-
from the ser. It is difficult

to say what the brethren should do.

Mr. Newell confessed his error, p. 107 – 112–116. No acknowledgement by Mr. Nott of the generosity of the proposal by his brethren.

With respect to the letters from Messrs. Hall & Newell, from Philadelphia, I agree with Dr. Worcester, that they prove much against Messrs. Nott & Judson, but nothing against the writers of them.

8.) The most remarkable thing in the long history of 130 pages, is, that Mr. Nott never confesses any wrong in himself — never mourns over any injury to the cause of Christ — never acknowledges any obligation for the kind offers of his brethren — but turns all their concessions into evidences against them —

No man can read this passage — certainly no man of judgment — without being convinced, that Mr. Nott is a child as to the management of human affairs; that he has all the confidence

& pertness of a spoilt child; — that he deserved to be recalled, if he had not returned, from his mission; & that he has not a sufficient share of any single missionary qualification.

There is painful evidence, also, that the brethren had not grace enough for the arduous trials, which W. H. brought upon them. All the wisdom of Solomon, Paul, & John, would not have enabled them to get along quietly with

Hott & his wife; but, if they had poſſeſſed more patience, meekneſs, & coolneſs, they might have avoided much offence to Mr. H. & saved themselves from much pain. They did nothing, however, which may not be fairly imputed to the imperfection of good men. The Lord preserve them from like trials & errors in future.

As for Mr. H. he has made the first charge stronger than ever against himself.

Notes on Mr. S. Nott's Memorial.

Art.

The transaction of the money concerns of the Mission, by Mr. Nott, in his own name, & his assumption of the stewardship without designation, though not sought or undertaken with any sinister design, but really in the outset casual or providential; yet might with good reason be regarded by the Brethren as not proper to be upheld in continuance: & had Mr. Nott been formed to a correct & quick sense of propriety, he would not have given the occasion which by his own statements he did give, for uneasiness on the part of his Brethren, by continuing to exercise his assumed functions. It would seem also that in the exercise of those functions he disclosed those traits of charac in regard to economy & "style" of living, wh eventually occasioned so many difficulties; n is it unlikely that his having the money much in his hands served to quicken & strengthen his propensities to unnecessar expenses.

The perceived or supposed propensities to unnecessary expenses, or want of econom on the part of both Mr. & Mrs. Nott was evidently the reason of the Brethren objecting in the first instance to the common stock system, as proposed by Mr. Nott. They seem to have apprehended that if that system shoul be adopted Mr. & Mrs. Nott would indulge th propensities without restraint & to the detriment of the whole establishment; whereas, if such a plan were adopted as would pla each one upon his own Mr. & Mrs. Nott wou feel the necessity of stricter economy.

Afterwards however, when it came to be perceived that Mr. & Mrs. Nott, instead of resolving upon a stricter economy, intended to form a separate interest, & to supply, by means of a school, the deficiences of their salary for the support of a style of living agreeable to their inclinations; the other Brethren, considering such a course incompatible with missionary obligations & of dangerous tendency, changed their ground, & proposed the common stock system, with such modification, as would on the one hand impose a restraint on propensities to extravagant or negligent expenditures, & on the other secure the earnings & income of all to the proper objects of the mission.

Meanwhile Mr. Nott was determin
to agree to no arrangement, either
on the separate, or common stock, pr
ciple, which would not leave him & M
Nott at liberty to live as expensively a
they should think fit.

Messrs. Hall & Newell, even from
Mr. Nott's own shewing, appear to have
very correct views of what belongs to the
missionary character & manner of liv
& also of the principles [illegible]
suitable to be adopted by the associated
members of a Missionary establishment
for their internal order & economy.

It furthermore appears, from Mr.
Nott's own shewing, that his brethren
had sufficient reason for earnest & syst
atic & persevering endeavours, to est

his & his wife's propensities to a style or manner of living unsuitable to their situation, & to rectify & improve their notions & habits in regard to economy.

No doubt in the course of the contest, there were wrong feelings on both sides. This, on their own part, Messrs. Newell & Hall repeatedly confess:- Mr. Nott on his part in no instance confesses.

Much of the blame is imputed by Messrs. H. & N. to Mrs. Nott. Her letter to them of May 3. 1814, shews much for the imputation.

The letters of Messrs. N. & H. written at Philadelphia in 1811, make nothing to their disadvantage, but much to the disadvantage of Messrs. Nott & Judson.

On the whole, in his attempted vindication of himself, as to the first committ

~~[illegible]~~ Mr. Nott utterly fails. It app
by his own shewing that he did treat
"reasonings, proposals, entreaties, admonitio & ex
postulations of his Brethren with ne
glect.

Art. II.

An outfit for a Missionary to Indi
is a very different matter from an outf
merely to return home, or merely for the voya

If a missionary of the London Society
furnish his own outfit in whole or in pa
by his own means, or those of his friends, it
is regarded as his duty or his privileg
to do it, & the Society is so far discharg
On this principle our first missionar
Mr. Nott among the rest were fitted out

In adjusting Mr. N's accounts, the Pr
Com. allowed him not merely what was st
by his due_ but as much *extra*, as they
posed they safely could. But Mr. N. assum

that all that was allowed was strictly, by their acknowledgement, his due.

Upon every *favour* of his Brethren & upon *grant* of the P. C. he founds a *claim*:— a claim retrospective & prospective.

He also estimates the expense of supporting his family, in a *style agreeable* to his own *notions*; & makes this estimate a *datum* in his calculations.

On the whole, I see nothing in his statement under this article, which gives me an opinion upon the case different from that I had, when the adjustment was made, by P. C.

Art. III.

I find nothing new. Admit all his statements; & yet no justification of his return without reference to the Board is made out.

Art. IV.

1 Why not charge the wear & tear of clothes &c. as well as of furniture?

2. He makes the Board answerable for all losses, however chargeable to his own imprudence; and

presumes that the Board will not at al
demur to this.

3. Mr. Ralston's letter deserves attention

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6. Why take African girl at all? Doe
a mere feeling of personal or compassionate inte
justify the expense? It is idle to pretend that no
expense was incurred by her.

7. More than $20 for washing at St Hel
na, notwithstanding two servants.

---

9. (11th) Duties on voyages to be remem
bered.

$244 for clothing in Eng. The Board cannot
object to!

Salary - after his mission had closed!

Franklin Conn. Aug. 26th 1817

Rev. & dear Sir,

I beg you will do me the favor of forwarding me the original medical Certificates (or attested copies) of Drs. Taylor & Darling by the first mails. Will you also favor me with a copy of a letter written by Messrs Hall & Nevill about May 24th on the subject of my health. I am not certain of the exact date, nor that it was signed by both my Brethren but suppose it was. It accompanied mine to you, in which I mentioned the probability that I should determine to return. I am aware that these requests will give you some trouble, and would not make them but that I find them necessary in completing the defence of my conduct, which I am preparing for the consideration of the Board. Should you favor me with an answer, please direct to Norwich.

respectfully yours

Saml Nott Jun

paid
Charge Saml Nott Jr —

PAID 12$\frac{1}{2}$

Rev. Samuel Worcester D.D.
Salem
Mass.

Norwich Ct.
Aug. 26th

Aug. 26. 1817.

Request answered —

My health during my stay in Eng. was not such as to admit of any considerable exertion, and I could do little more than wish well to the cause.

I had however two objects particularly in view, the result of my feeble efforts to accomplish which, I beg leave to report.—

The first ~~which~~ was that an effect

nal missionary spirit might be excited in Seminaries of instruction and among Youth qualified for an honorable discharge of the Ministry at home. My views on that subject may be seen if the Committee think it worth their trouble in the first draught of a paper prepared herewith ~~which~~ has been left in Eng. in the hands of the Rev. Dr. Waugh to be altered amended ~~and~~, brought before the public in such a way as seems best ~~for~~ to himself— I was obliged to leave it in this way, on account of my inability

[illegible]

to p[illegible]

[illegible]

to this Committee and I should not fee

due it but for an evidence of the

manner in which I employed the portion

of strength which I enjoyed — ~~and~~ as incidental showing the state of things in England in reference to Missions and of course showing ~~tending to~~ ~~show~~ that there is every reason that this country should continue and increase its efforts.

It was my constant effort according to my ability to enforce the ideas contained in that paper, being fully convinced that whenever the Spirit of enquiry on the subject of Missions becomes active and permanent in the Universities and Seminaries of the British Empire, that time will discover ~~to~~ be considered an important Era in the history of Missions.

These sentiments ~~seemed~~ when brought forward in conversation ~~to meet~~ met the approbation of but few. It seemed a common sentiment that to send Missionaries from the higher seminaries of education, would be to remove them from a sphere for which a higher order of education had fitted them and to place in one where acquisitions and talents were unnecessary—

But this paper was presented to seve who regretted the state of things, and professed an anxiety that an alteration should take place — I may add to the one already mentioned — Professor Farish of Cambridge — who entered fully into my views. I conversed with several young men there, but found none whose minds seemed in a state to adopt the ideas which I wished to impress. I may say the same of the ~~students~~ of some dissenting seminaries — At Oxford I was happy and thankful that Providence had prepared the way before me. ~~The pious~~ several pious young men ~~of that~~ University received me with the greatest cordiality and affection for my work's sake

I spent two Evenings in reading & expounding the Scriptures to them and praying with them and much time in conversation. They seemed to possess an excellent spirit and to be disposed to receive my ideas on the subject of the missionary work.

On leaving Oxford to visit a friend a farther distance from London I entrusted my Manuscript to the care of one of those young gentlemen — by whose particular desire I had visited Oxf

to be used at his discretion during my
absence. On my return a week afterwa
they informed me that they had had
a meeting — that the paper had been
read & the plan it proposed adopted
— that they had agreed to meet state
ly for prayer and enquiry on the subject of missi
— This I was told was the first
religious association that they had
ever been able to establish and they
suggested ~~that~~ on account of the
Jealousies existing in the University
against evangelical religion, and
there being no person of respectability
and influence to take the lead, that
they had thought it adviseable
~~that~~ this plan should not be
divulged and on that account I
beg to request that nothing may
be printed concerning this affair —
which as I ~~thought~~ it would grat
fy your Christian feelings I ~~thoug~~
it best to make known

Oh may he, ~~that~~ sent from Oxfo
Whitfield & Wesley, to revive his work
in England and America send forth

Some equally Zealous to teach and reform the Heathen world

The other object which I had in view was to obtain what information I could to direct the American Board as to sending Missionaries to India.

Mr Charles Grant the late Chairman of the E India Company is particularly friendly to your Missions in India. This he has very fully proved in a defence of American Missionaries read before the Court of Directors of the E. India Company at a time when they had projected a dispatch concerning us full of violence and censure. Mr Grant offered me the privilege of taking a copy — and I present it herewith to this Committee. It is a Document which ~~throws~~ some light on our old difficulties at Calcutta — discovers ~~unfolds~~ more fully the providential care wh God has taken of your Mission and will suggest some useful ideas to any Missionaries who may hereafter leave this country for the dominions of the East India Company

Mr Grant was much

to hear of the Missionary zeal which prevail
in this country and is anxious that
your efforts should be continued in the
Eastern world. He offers to be a corre
pondent on the subject, and he is will
from time to time to communicate
any information in his power.

Mr Grant thought that if our
Missionaries should go ~~went~~ out as we did with
out any permission, that tho they
would not be certain of being sent away
they would be too much exposed to that
hazard on account of the uncertain
character of Governors ever to admit
of their feeling confident, that they were
permanently established.

He thought therefore that if your
Missionaries could not obtain some
kind of license, that a situation not
under the Company's Govt. had
better be selected for future efforts.

It was evidently Mr Grant's opinion that
the stay of Missionaries would depend prin
cipally upon the character and dispositi
:ons of the particular Governors ~~at the ti~~
~~of the~~, and that there are no great
difficulties than when your first
Missionaries went out to India

And it seems rational to believe that
there are none new and greater, that
they must be actually less — since there
have now been concessions made on
the subject of missions — since many
missionaries have now an authorised res
dence in India — since opposers now
see ~~that~~ missionaries can not be now
xcluded from India and I may add
ince American missionaries have now
authorised residence there.

Mr Grant suggested that our So-
ciety might if there was any prospect
of success with our own Government
~~that they~~ endeavor to induce them
to instruct their Minister at London
to apply directly to the British Govt.
with a statement of the views of your
Board for a sanction to American
missionaries in the company's
territories. Such a request he said
would be more likely to succeed if it were
for a ~~partic~~ limited number or at
least for a particular region. It should
be accompanied with a statement that
your board have already some mission
aries in ~~that~~ country, and that

your only wish is to attempt what Engli
Societies are attempting to do in every
part of the country.

He observed that it might pe
haps facilitate the matter if ~~it shou~~
~~be stated that~~ the Missionaries ~~migh~~
~~if that were thought necessary~~, would go by
the way of England. That however wo
be learnt after the application shou
be made.

The American Minister in
undertaking this business should
make all possible interest in it
behalf in England.

As to the present Ministry, Mr Van
sittart is decidedly favorable. Lord Liv
pool is favorable and his Lady parti
cularly so. Lord Castlereah" careth
for none of these things.

In another conversation Mr Grant
suggested that I should write to Brethren
Hall & Newell, suggesting to them to
enquire, of Sir Evan Nepean, if he would object to an appli
cation from them to the Peishwa's Gov
ernment for permission for some
of their Brethren to reside as relig
ious teachers merely and not for

any commercial purposes in the Mahratta states. He thought an application might be made to the Mahratta Govt. with considerable prospect of success. Should an opportunity thus occur it might be embraced either by some of the Missionaries lately gone to Ceylon, or by others ready to go from America.

I wrote accordingly to Messrs U. & N but with less impressions in favor of the plan than I have felt since observing the evidence of Sir E. N.'s particularly favorable dispositions which is contained in the Brethren's last letter from Bombay.

Should the Brethren think it best to attempt what Mr Grant proposed and should they succeed, I conceive that your Board would find an opening of the very first importance.

On the subject of an application the British Govt. Mr Wilberforce when I sked his opinion observed that the subject as new to him, but that his first impressions were against it, and that it was

generally better to proceed quietly & stea-
fastly in our work, than by solicita-
tion to place it in the power of others
to throw new difficulties in our way.

Mr. Nott's report of his
doings in England. —

181 Fulton Street, New York Feb. 20th. 1818

Dear Sir,

On Nov. 17th or 18th 1817. I forwarded to you by Mr (I think Daniel) Waterhouse, a son of Dr W. of Cambridge, the manuscript which I offered to the Board at North-Hampton. This I did in compliance with a request from Dr. Worcester. As I requested you to acknowledge the receipt of it, I have felt a degree of uneasiness ever since, lest it might not have been recieved, and should have written you before, but that I have been all the while expecting to change my place. I have lately commenced a female school in this city; which I expect will be under the care of my self & Mrs. Nott.

If you have not recieved the packet referred to, will you do me the favor to enquire concerning it of

Dr. Waterhouse's family. It will be unnecessary to comply with one request contained in the letter which it contains, as I have subsequently received information from India ~~that~~ the affair concerning the girl is settled in consequence of the papers I transmitted from England.—

My own health is I think improving.

I am sir very truly yours.

Saml. Nott Jun.r—

P.S. It will relieve my mind if you will give me an early answer to this letter.—

Jeremiah Evarts Esq.
Boston

NEW-YORK
FEB
20

Nott. Jun.
Feb. 23. 1818.
Ans'd Feb. 23.

181 Fulton Street 252

N. York July 13th 1818

Revd & dear Sir,

I have been ing waiting, in the hope of hearing the result of the deliberations of the Prudential Committee, which you encouraged me to expect in your letter of the 9th October last. Indeed if the Committee intend to do any thing for my relief it would be a kindness to inform me of it. If they intend to do nothing I wish to know it that I may pursue the work of relieving myself by other means. On receiving your letter I desisted as I thought I ought from all private sollicitation and informed my Creditors of the state of my affairs as they then stood. I had occasion to repeat that they remained in the same situation in a letter I wrote during the winter. It is time that I had written again, but I am unwilling to write before I hear from you. This is one reason why I beg you will give me the result or state of the Committee's deliberations without delay. Another reason is that during the month of August I expect to be at liberty from my usual avocations & the better able to attend to whatever duties may grow out of your communication.

I am now settled in this city as Teacher of a young ladies school. With the help of Mrs. Nott I hope to obtain but a support for my family. At present our difficulties are considerable, as we have to begin with almost nothing, and as our school is yet small.

My health is gaining, and is much better than it was a year ago. —

I remain, your friend & servt

Saml Nott Junr

Rev Dr Miller

O

me

17

Rev. Samuel Worcester D.D.
Salem
Massachusetts

NEW-YORK JUL 14

Rev. S. Nott —
New York July 13/10
Answered July 22.

N. York June 23d. 1819

Rev & dear Sir,

The Rev Dr. Romeyn, as chairman of a Committee of the Presbytery of N. York, has officially informed me, that my application for admission as a member of that body, is not and cannot at present be brought to a favorable issue, in consequence of his not having been able to communicate to Presbytery, a reply to his letter to you of October last.

I presume Sir you will not think it an unreasonable request, that you will without delay answer the enquiries of the Presbytery of N. York, that I may be freed from the embarrassment which a delay of that answer occasions.

I remain very truly yours

Saml. Nott Jr.

P.S. Dr Romeyn informs me & states

that he had likewise informed Presbytery,
that Mr. Blatchford had reported to him the
substance of his conversation with you: but
as that was not communicated officially no order
could be taken upon it & the Committee were
continued, and are I believe still waiting
for your letter —

Ship 147

Rev. Samuel Worcester D.D.
Salem
Massachusetts

Rev. S. Nott.
New York. June 23. 1817